



CHANGE *of* VIEW

THE REFERENCE FRAME

ERASMUS + Program Strategic Partnership.

Project #2019-1-FR01-KA204-062326 funded with the support of the European Economic Community.
This publication only reflects the views of its author and the Commission is not responsible for any use that may be made of the information contained therein.



TABLE OF CONTENTS

INTRODUCTION

This Reference frame on empowerment is the result of the collective experience of its authors, field workers and designers who, after years of working with vulnerable people, found that the staff or educators who supported/accompanied them tended to position themselves in a relationship of assistance that was still too often one-sided towards them. This group was able to identify that one of the deviations of the intervention is that it is sometimes not based on the expressed needs of the people supported, but on those perceived by the workers (perception of the other). At the same time, these people sometimes demonstrate - often unconsciously - self-discrimination (self-perception). They may then adopt attitudes of resignation to avoid confronting situations that seem hostile to them. In fact, these so-called "vulnerable" groups end up being described by their weaknesses and shortcomings rather than by their potential, their aspirations and their resources, even though they have also developed innumerable survival strategies (skills, know-how).

These observations highlight the extent to which the accompanying posture of the accompanying worker directly affects the perception that the accompanied person has of his/her own situation.

From this point of view, the aim of this reference frame will be to work on the positioning of the accompanying worker as such, by offering him/her points of reference enabling him/her to acquire a more enriched understanding of the human issues at the heart of the relationship between the accompanying worker and the accompanied person.

This reference frame is therefore designed as an empowerment tool for the field worker himself, allowing him to look back on his own practice, so as to encourage him to implement a more human-centred support. Initiating empowerment work on oneself first - as a counsellor - allows one to review the inner space from which one accompanies the person. This approach initiates work on one's own perceptions, and therefore, a change in the way one looks at the other. And this is the purpose of the CHANGE OF VIEW project.

The first instrument of accompaniment is the accompanier himself, because it is through him that this process (accompaniment) takes place. Empowerment must therefore be achieved first and foremost through him/her.

In order to do this, the reference frame aims to take as a starting point the experience of the accompanier himself, by inviting him, first of all, to clarify his understanding of the concept of empowerment through his professional and/or personal practice, by means of a simple question: What is empowerment for you? This notion, in its broadest sense, covers different dimensions of social intervention. For the purposes of the reference frame, the aspect of empowerment that interests us here is the one that comes closest to the very root of the term. Indeed, etymologically, the word empowerment directly evokes our

inner power. It therefore indicates where the work of empowerment begins: "inside", i.e. work on oneself. Em-Power (em: inside / power: power). The action of "activating" one's "inner" power. This reference frame will therefore focus specifically on the dimension of empowerment linked directly to the person - to "who he or she is" (on his or her inner resources, talents, abilities), rather than on other "indirect" aspects of empowerment in that they are more linked to the person's situation vis-à-vis the outside world (such as his or her political, economic or socio-professional situation).

It is on the basis of what one has managed to activate in oneself (power, resources) that one will be able to improve one's own life situation. This is the opposite of a situation of assistance, where things are done for the other person and in which the person has not necessarily proactively improved his or her situation.

In this empowerment-based accompaniment dynamic, the accompanying worker is there to do things **with** the person - to help them, and not **for** or **in place of** the person, so as not to encroach on their own power to act.

Improving the situation of vulnerability of the people supported is at the heart of the profession of social worker or accompanying person. In this sense, these are professions which, by their very nature, aim to empower the people they work with. The difference in approach lies in the awareness that the accompanying person has of this fundamental aspect, which consists of helping to develop each individual's **own power to act** and to encourage self-esteem, self-confidence, initiative and creativity, in order to increase their skills. **The power to act** therefore does not refer to just any kind of action, but to constructive action - in other words, action that aims to bring about an improvement, an opening up of possibilities, from the initial situation. This is in contrast to a situation where, faced with a destabilising circumstance, the response (action) would be reactive. This type of action will tend to be unconstructive for the person, as it is not consciously chosen or thought through. Why is this? Because in the latter case, it is not one's own power that is the driving force behind the action, but rather an external power, a hold (of the situation, over the person), that makes the person react. Nurturing our ability to trigger our power to act in an enlightened way, i.e. without losing sight of our best interests, is a long journey, but the biggest task is to create this trigger, this desire, this awareness, this change of view in the person concerned - and that is the ambition of this project.

Structure: This reference frame is divided into 3 main parts:

I - A common base, gathering a set of knowledge forming the basic ethical framework proposed by Change of View on the aspects of the accompanying-accompanied relationship;

II - A part on the theme of empowerment: a change of posture, a change of perspective, tracing the evolution of this theme according to the understanding of

CHANGE OF VIEW;

III - A part on the tools and techniques available to the coaches in the field. Each of these parts draws on the knowledge, experience, expertise, know-how, good practice and research of a range of stakeholders in the field whose collaborative work has resulted in this tool, which is available to all.

It is the result of an original work developed within the framework of the CHANGE OF VIEW project with the support of the European programme Erasmus+ (2019-2021). It has brought together, for its elaboration: trainers, students, researchers, guidance counsellors and adult learners for a better consideration of the latter's competences. It is part of the collaborative culture of social learning and brings together 6 organisations from 4 European countries:

[IRFSS Nouvelle-Aquitaine \(France\) \(leader\)](#)

[Pôle Culture et Santé Nouvelle Aquitaine \(France\)](#)

[Collectif Formation Société – CFS \(Belgium\)](#)

[Association for Human Values – IAHV \(Luxembourg\)](#)

[CEPS Projectes Socials / Transit Projectes \(Spain\)](#)

[POUR LA SOLIDARITÉ – PLS \(Belgium\)](#)

I - Common base

In order to create a common culture of the CHANGE OF VIEW consortium, several times of collective and individual reflection have gradually allowed to get to know each other better and to be able to share common values. This common culture of the consortium is composed of cultural rights as an ethical value of the project, and of a set of fundamental principles contributing to empowerment.

1. Cultural rights as an ethical value

The "CHANGE OF VIEW" consortium has chosen to base its entire approach in the respect of people's cultural rights, and more generally of their fundamental human rights.

*"All men are born free and equal in rights and dignity. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood"*¹.

This reference to the 1948 Universal Declaration of Human Rights reminds us that all people are free to give value and meaning to their lives, and that they must also be respectful of the freedom and dignity of others.

Moreover, the cultural rights of people invite us to consider culture as what allows us **to be human with others**: *"the term 'culture' covers the values, beliefs, convictions, languages, knowledge and arts, traditions, institutions and ways of life through which a person or group **expresses their humanity** and the meanings they give to their existence and development"*².

This definition leads us to observe that there aren't people on the one hand and culture on the other. With cultural rights, **each person is a bearer of culture**, considered as a cultural resource for himself or herself and for others. Each person also has the right to assert and choose his or her cultural identity. But above all, this choice must allow each person **to be freer**, to *"realise their freedom"*³.

This international frame of reference allows us to build an ethical base for the whole CHANGE OF VIEW project:

A respectful support of people's cultural rights would focus on widening opportunities and increasing people's capacities towards greater autonomy, so that they can then make the choices that give meaning and value to their lives. Choice's respect is essential in an attentive support to the freedom and dignity of

¹ Article 1 of the Universal Declaration of Human Rights, 1948

² Fribourg declaration on cultural rights, 2007

³ Amartya Sen, The idea of justice, 2010

the person: the person (supported and accompanying) must remain in **control of his or her pathway**.

A support/an accompaniment that is attentive to people's cultural rights could also make possible to go beyond the purely functional and unilateral relationships between the "carer" (accompanying person) and the "cared" (accompanied person), the "caregiver" and the "cared for". The person being supported is enriched by the relationship with the carer, but the opposite is also preferable: we will speak more of a relationship between two people, based on **the reciprocity of contributions**, on the establishment of a **mutual recognition** of people.

Finally, a support which is mindful of people's cultural rights would also make possible to avoid systematisms: each support is unique and must be thought out in a context. It requires permanent co-construction to ensure that it is adequate, acceptable, and adapted to the person's life path.

Making cultural rights and fundamental human rights our ethical framework invites us to a **position of humility and responsibility**: it is not a question of "ready-made recipes" that we could apply in all circumstances, but rather of a constant vigilance, which will require adaptation to each unique and singular situation.

2. Fundamental principles in the area of empowerment

"The optimism of the philosophers is no longer sufficient for us... » - René Char, Météore, 13th august.

The current period is witnessing a great need for social justice for a better distribution of wealth, for equal access to services, or even for considering social difficulties. It is above all a societal aspiration at work from which CHANGE OF VIEW does not wish to remain on the side-lines by contributing to (re)questioning the forms and the very foundation of support relationships. CHANGE OF VIEW is confident and assured that these allow us to apprehend (both individually and collectively) the societal transformations as an opportunity to shape our way to consider the change to be led, to act, to be in movement.

"At a time when social norms refer more and more to individual responsibility, it is essential to make people and groups in difficulty aware that they are not alone in encountering these problems, which are often linked to the organisation of society, and that they are likely to develop the power to act in order to achieve what matters to them"⁴. It is urgent that those who accompany people work "with" them (the accompanied) and not "on" them, as Jacques Rancière⁵ had already stated in 1981 in his thesis on working class culture.

In order to be conducive to the development of empowerment, CHANGE OF VIEW has therefore applied itself to reinterrogating the safeguards that are indispensable for support to be a safe space conducive to each person being an actor in his or her own power to act and recognising the pathway that he or she has taken to get out of this "impossible" situation. In other words, accompaniment must not only redefine the status and role of the accompanied person, but also those of the accompanying staff. To do this, it is necessary to change reference models, paying particular attention to the fact that we are all vulnerable at some point in our lives, but that this situation of vulnerability does not define who we are. This call to reconsider the relationship with the other transforms not only the relationship with others ("intersubjectivity") but also the relationship with oneself ("subjectivity") (Clément, Paquet, 2006).

In this change, and for it to work, for the logic of rapprochement to operate, everything must be done to limit the expression or recognition of what, between the accompanied and the accompanying, could be perceived as distinctive signs, as a "difference".

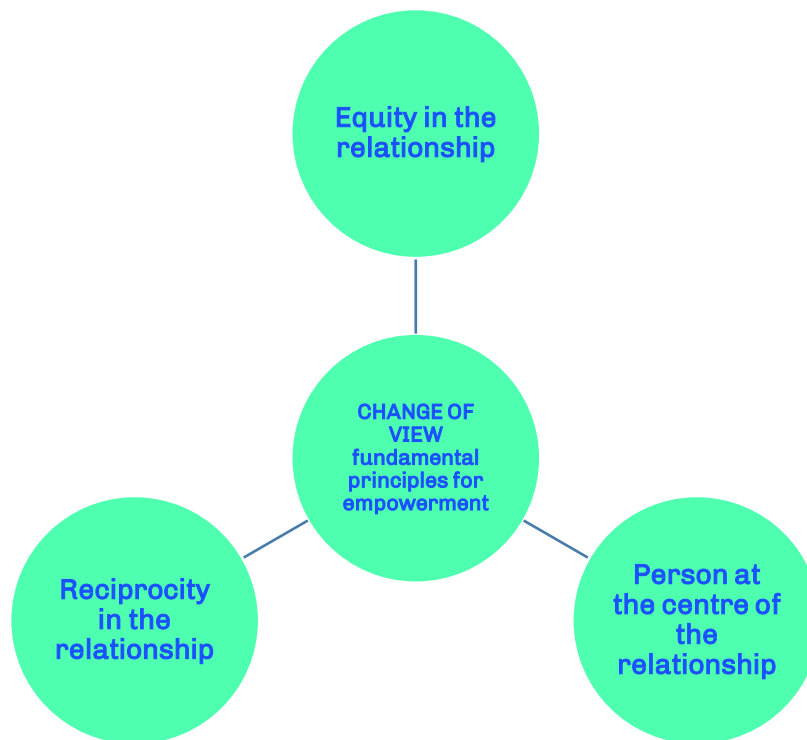
⁴ Bernard Vallerie, Lecturer in Education Sciences (Grenoble, France), has developed an expertise in the empowerment approach of individuals and communities.

⁵ Jacques Rancière had already made these statements in 1981 in his thesis on working-class culture, in which he developed an analysis of the way in which people are defined as oppressed and referred to their material condition of life, "locking them up" in the "unthought and unthinkable" of their situation. Jacques Rancière (born in 1940) is a philosopher who intends to deconstruct the most established certainties and, in particular, the capacity of individuals to distance themselves from the identities assigned to them. He reminds us that in a democracy, all must take part in power and that equality must not be obscured or aimed at, but that it must be posed, whether it be political, aesthetic or intellectual.

Promoting the emancipation of others must be done while keeping in mind this sentence of the Brazilian pedagogue Paulo Freire: *"No one liberates anyone, no one liberates himself alone, men liberate themselves together through the intermediary of the world"* (Pedagogy of the oppressed, 1974).

Thus, CHANGE OF VIEW has identified **three fundamental principles in an empowering accompaniment relationship**:

1. Equity in the relationship;
2. Reciprocity in the relationship;
3. Person at the centre of the relationship.



2.1. First principle: Equity in the relationship

Equity in the relationship ... What is it?

Although the definition of equity varies according to the perception of each individual⁶, CHANGE OF VIEW understands equity to mean that all individuals have equal value regardless of their gender, age, ethnic or national origin, nationality, language, religion and beliefs, opinions, disabilities, sexual orientation, or any other reason related to the individual such as the situation in which they find themselves. In this sense, CHANGE OF VIEW supports the vision of the World Health Organisation given through its definition: *"Equity is the absence of avoidable or remediable differences between different groups of people, whether they are defined according to social, economic, demographic or geographical criteria"*⁷.

In the relationship, this means providing fair and equitable conditions of support so that:

- all men and women can be in the "power to act" and become aware of it;
- those accompanied and accompanying accept that situations of vulnerability do not define the individual and are not solely the result of his or her own actions, but that they are also, and perhaps even mainly, the result of the inequalities in our society.

Indeed, a support that advocates equity in the relationship, as CHANGE OF VIEW understands it, cannot be reduced to the dominant-dominated relationship between the one identified as the "knower", "carer", "coach", "helper", (...) - for the support worker - and the one identified as the "non-knower", "cared for", "coached", "helped", (...) for the supported person. CHANGE OF VIEW seeks, on the contrary, to break down the barriers of hierarchical thinking, to reverse the perspective, by realising that those who give their time and experience, gain in return. In this case, both may be called "concerned persons" since they are, by definition, those who were/are/will be affected by a situation that makes them vulnerable at a given time and who need/have needed/will need to become aware of their power to act and to use it to get out of it.

How does equity in the relationship contribute to empowerment?

CHANGE OF VIEW considers the following four criteria for equity to occur in the coaching relationship that promotes empowerment.

⁶ Since what is fair for one person is not necessarily fair for another.

⁷ <https://www.who.int/healthsystems/topics/equity/en/> (consulted on 13/05/2020)

Criteria 1. The renunciation of self-sufficiency

No human being is independent or self-sufficient.

We idealise the idea that we are independent, even self-sufficient. We value our autonomy ("it's my choice, I want to choose!") and prefer to stay alone rather than risk being confronted with a form of dependence (on a person, a situation,...). However, no human being is truly independent or self-sufficient, because his or her activities are oriented by the possibility of the existence of others. And even alone, the human being is not isolated, nor self-sufficient: it is a dream. Although autonomy is about making one's own choices, both as a person and as a social group, it is by no means about making one's choices while ignoring the context and others. Also, for empowerment to occur, the process involves being fully in relationship with others (participatory and voluntary). *"Pragmatism, collective intelligence and sharing of experiences are the basis for inclusive growth. What we want to do is share what we love, and I think the same goes for those in front of us. It is all this sharing that gives us the energy to go on and continue."*, testifies Frédéric Ménard⁸.

Criteria 2. Acceptance of showing vulnerability

The feelings of vulnerability, loneliness and powerlessness that are the lot of so many human lives can only be diminished if each individual takes the risk of being more themselves in the presence of others.

Indeed, the feeling of powerlessness, of loneliness, of fragility, of vulnerability is a source of suffering for those who are subject to it: the feeling of a situation where one feels trapped, where one sees no way out either by fleeing or by fighting, where no matter what one does, things will not improve. This feeling can lead to resentment or revolt and cause a lack of interest in society and sometimes even lead to violent behaviour. However, the factors of vulnerability are all too often more extrinsic than intrinsic, insofar as it is primarily society that makes individuals vulnerable, and not the other way round. It is therefore important not to fight the wrong battle and not to make individuals responsible for their failures. Vulnerability is therefore seen as a pivotal concept which, within a reversible individual pathway - made up of instability in the present and uncertainty in the future - can certainly lead to autonomy as *empowerment* approaches are implemented. In order to achieve this, CHANGE OF VIEW invites to practice an accompaniment:

- which considers both the "cracks" and "wounds" of individuals, but also their capacities and "abilities" to overcome them;

⁸ Founder of the socio-cultural association "Zutique productions", Frédéric Ménard decided in 2007 to move to a disadvantaged area of Dijon (France) in order to be closer to the so-called "disadvantaged" public, to be able to listen to them and to be better heard.

- which is as attentive to overcoming what the person perceives as an impossible situation as it is to what is being done to get out of it.

Criteria 3. Awareness of capabilities and capacities

Amartya Sen's theory⁹ of capacities/capabilities allows us to think about autonomy and dependence/vulnerability together. In this theory, the support relationship with vulnerable people is an invitation to change the way we look at the person we are supporting. Very often, the supported person will be looked at through the lens of what they cannot do, or what they can no longer do, their shortcomings, their incapacities, their needs, and their difficulties. However, the theory of capacities invites us to look at the person through what he or she does, what he or she is capable of doing, or what he or she could do, and then the role of the carer is to look for ways to help him or her achieve what he or she could do. This means recognising the knowledge that comes from experience, and creating the conditions for it to emerge, to be verbalised and communicated, for there to be **conscientisation**:

“Conscientisation is not only a pedagogical process, i.e. a method of learning in which the subject, starting from his or her experience of oppression, domination or exploitation, is the master of his or her process, but also a project of political transformation of society. Conscientisation is therefore more than awareness or a work of awareness. It is also a commitment, a setting in action, both individually and collectively, in order to act to transform the world and to free oneself from all forms of oppression. “ (Ampleman & al., 2012, p. 14)

Criteria 4. Recognition and expression of “innate” talents¹⁰

The reality of innate talents is fully in line with the theory of capabilities, in that it allows us to look at the person more from the point of view of what he or she already has as an existing resource.

"Innate" talents are an important part of this existing resource. Indeed, the very concept of talent implies that every individual, without exception, is gifted with it, a simple statement which alone helps to change the way we look at others without any possible ambiguity: talent is not the prerogative of some. There are no talented people and others who are not, just as there are qualified people and others who are not. Talent is in fact a common denominator.

Therefore, we understand where the change of perspective for the coach lies: each of the parties in the coaching relationship is a bearer of talent. In fact, instead of seeing a person as lacking in something (resources, qualifications, motivation, etc.), he or she finds himself or herself in the presence of a person

⁹ Amartya Sen, Nobel Prize in Economics 1998 "for his contributions to welfare economics".

¹⁰ Innate talents (also known as "character strengths") are one of the key elements of positive psychology.

who is talented AND vulnerable, a situation that each of us may experience at one time or another in our lives (vulnerability), in circumstances that are entirely unique. The person being supported will finally be able to see him or herself as a talented person, regardless of what his or her current situation makes him or her experience.

The starting point of the relationship is then quite different: it is between "capable" and "talented" people.

In its essence, the concept of innate talents not only feeds into the approach advocated by the theory of capabilities, but precedes it in that it looks beyond what the person will be able to **do**, to "**how they do it**". In this sense, innate talents can be defined as specific soft skills that determine the way we effortlessly, innately and fluidly do things and that, when we do them, make us more capable of doing them.

Indeed, to recognise that everyone has an intrinsic set of 'innate talents' is to fully recognise everyone's **authenticity** and **potential**.

Innate talents are an immense wealth, they highlight the intrinsic added value of the person outside of any qualification, technical knowledge, etc. and, if they are recognised, identified and worked on, have the capacity to enable us to make a real difference around us (and for us).

In this sense, the regular use of talents is a source of well-being and energy for the individual because, being a "reflection of the true self", everyone mobilises them with ease and pleasure. They are also our most important potential for developing who we really are.

They are distinguished from technical knowledge (acquired knowledge) and technical skills (know-how), which are behaviours that we have learned to do well but which are not intrinsically linked to pleasure and energy for the person mobilising them.

Recognising innate talents and mobilising them in the coaching relationship means allowing each person to access their inner leadership and express it in the service of an objective - whether this is individual, personal or common to the service of society, while remaining on an equal footing (accompaniment is done between talented people on both sides).

2.2. Second principle : Reciprocity in the relationship

From equity to reciprocity

Reciprocity in relationship involves recognising that **we are all vulnerable** and perfectible **beings** who need to interact with others to better understand and complement ourselves. A relationship rooted in reciprocity incorporates consideration of the **other's abilities with an open mind and without pre-judgement**, overcoming preconceptions and possible stereotypes.

Reciprocity in the relationship... What is it?

CHANGE OF VIEW understands reciprocity in the relationship between the counsellor and the person being counselled as a relationship that is not understood as being exclusively one of help and support, but rather as a balanced and fluid exchange that brings each person satisfaction and recognition, a constructive and mutual reflection conducive to a better knowledge of oneself, to the construction of oneself, to one's development.

Reciprocity in the relationship invites each person to know, understand and accept the individual and social particularities that define the other, knowing that they are unique and true, because they are their own. Each person is the only one who knows his or her personal situation and starting point.

The reciprocity in the companion-accompanied person relationship invites one to become capable of giving and receiving, which requires **finding a creative, co-constructed and dynamic way of communicating**. The practice of empathy facilitates a place of encounter with and for the other.

Words can be seeds that grow and bear fruit or poison darts that destroy all hope.

Establishing such communication forces us to step out of our comfort zone, and also provides us with a different perspective to deal with the difficulties that arise in daily life and bring about a change in perspective.

Reciprocity in the relationship also invites us to conceive the accompaniment in its **ethical dimension** in order to develop a direct interaction and humanise the relationship.

The challenge is to avoid a relationship of dependence, which can result from a vision of the accompanied person as a weak person because of his or her vulnerability, a simple expression of his or her humanity, a reality that each individual – companion and accompanied person - experiences, goes through and knows throughout his or her life. Vulnerability is therefore not a characteristic that can define who a person is.

The relationship between companion and accompanied person is therefore built on the principle of freedom of choice, by seeking different options, different possibilities that are best suited to each situation. This room for manoeuvre that we give ourselves allows us to establish a harmonious relationship and guarantees the autonomy of each person.

How does reciprocity in the relationship contribute to empowerment?

CHANGE OF VIEW considers the following two criteria for reciprocity to occur in the coaching relationship that promotes empowerment.

Criteria 1. Creativity in the relationship as an opportunity for mutual development

As we have seen, for reciprocity to occur, the support relationship **must be balanced**. In this sense, the initial posture of the support worker should not be fixed on what should or should not be done.

This flexibility implies accepting (without any expectations) the needs of the other, appreciating the value of the other without prejudice and understanding what each person is looking for in the accompaniment process.

Creativity allows us to overcome the rigidity of habits and protocols. Indeed, people's circumstances and life problems change, whereas the habits and protocols of accompaniment are generally rigid. However, we all have within us the capacity to look for new ways of providing support, to produce new and feasible ideas. This approach leads us to learn from each other, to believe in ourselves, in our possibilities and in those of the other. It helps each of us to improve, to make choices, to take risks and to progress in knowledge and skills.

Criteria 2. A kind, open and trusting space as an opportunity to express choice

In order to develop the capacity for choice and the freedom to express oneself with confidence and without judgement, it is advisable to try to go beyond the support methods, which are - or can be - a priori unequal (context, place...). It is thanks to the quality of the relationship between the accompaniment worker and the accompanied person that this overcoming will take place.

There is therefore a collective responsibility for the companion and the accompanied person to build a kind, open, and trusting space.

In addition, knowing and recognising the professional limit is essential: the accompaniment worker will accept the person's decisions and choices with humility and without judgement, because the person is the sole master of his or her own journey.

2.3 Third principle: The person at the centre of the relationship

The person at the centre of the relationship... what does this mean?

In this third fundamental principle, the person, as such, is put at the heart of the empowerment work, regardless of his or her role (accompanied or accompanying), in order to address two key themes of empowerment which are very closely related to the work of introspection, of looking back on oneself.

Indeed, when it comes to working on oneself, one leaves behind the pre-assigned roles: there is not on one side, the vulnerable person, and on the other, the non-vulnerable person, because experiencing vulnerability is a community of destiny that we share with everyone.

It is with reference to this equality in our own human nature, which is self-evident once we have committed ourselves to a process of self-reflection, of changing the way we look at ourselves, that this section intends to place "the person" as such at the centre of the reflections; and not with reference to an equality of role strictly speaking. Moreover, we all embody, at different times in our lives, sometimes the one who is accompanied, sometimes the one who accompanies.

How does putting the person at the centre of the relationship contribute to empowerment work?

CHANGE OF VIEW considers the following two criteria as necessary elements to put the person at the centre of the relationship in an accompaniment that fosters empowerment.

Criteria 1. Acceptance: a condition for resilience

The theme of acceptance relates to a pivotal, central and decisive stage in the process of change. It is a key moment, and a key word, which often needs to be discussed in detail to understand its content and importance, because the meaning attributed to this concept (as understood here) is often overused, so much so that it often runs counter to the very notion of empowerment, and yet...

Too often, in everyday language, acceptance is understood as a passive posture of approval. Acceptance is associated with a form of resignation in relation to action and reflection. In short, to accept would be to agree.

And perhaps this is the meaning you yourself associate with the word?

The meaning of "acceptance" that we wish to highlight in CHANGE of VIEW is: "to accept (in fact) is not to want or like something¹¹". Acceptance is the recognition

¹¹ Acceptance and Commitment Therapy, 2nd edition, By Steven C. Hayes, Kirk D. Strosahl, Kelly G. p.273 (2012, the Guilford Press)

of reality, without moral positioning. There is no attempt in this process to agree or disagree, nor to put a moral or intellectual label on the object of acceptance. It is simply a statement of fact, an inventory of the situation that allows us to admit the situation as it is, and in so doing, to allow ourselves to understand the ins and outs of it.

Let us take a pragmatic **example**: the case of a person with a disease who is diagnosed but refuses to accept it. It is not a question of agreeing or disagreeing with the fact that this disease has occurred in this person. It is a question of whether the person wants to acknowledge its existence in order to be able to take the most appropriate and constructive action in relation to this state of affairs. If the person accepts the fact that he/she has the illness, he/she is able to act on it, e.g. make lifestyle changes, seek treatment, work on building resilience to cope, etc. If the person refuses to admit the diagnosis because the situation is hard for him/her to accept and he/she acts as if he/she is not ill, it is easy to imagine that his/her condition will get worse. In the latter case, the person finds himself forcing the situation in a direction that is against his/her vital interest.

To accept is to allow oneself to become aware, and to change one's outlook in a constructive way. To see what we were not seeing. It is to create room for something other than what made up our "vision of reality" until then.

As a process, acceptance can be summarised in 3 steps: perception, acknowledgment, action. This process presupposes that the counsellor is able to observe a non-judgmental stance towards the situation of the counselled person. Morality is, in principle, a subjective logic.

- **Perception:** in order to solve a problem or improve a situation, it must be identified. We cannot act on what is not yet part of our field of perception, and therefore of our subjective reality. Perception is favoured when the emotional aspect is calmed, when the person is not reactive. It would therefore be advisable to be able to create a soothing and trusting environment.
- **Acknowledgement / recognition:** once identified, acknowledge the situation for what it is, no more and no less (acknowledge it in a neutral way), without making a value judgement (expressing agreement or disagreement with it, for example). Here we integrate what has just been understood in order to better perceive its ins and outs.
- **Action / transformation:** after becoming aware of the situation, the time comes to position oneself in relation to it, to choose. During this stage, the person may feel that the choice he or she is making is at first uncomfortable (so he or she may not directly agree with the choice, but knows that it is in his or her own interest to take the action). Here, the person concerned is fully engaged in a constructive process because the action in question is a

chosen action and not a reactive situation. They have triggered their power to act!

The succession of these three stages guides the person towards a conscious acceptance of the situation, which opens up the possibility of truly choosing what action to take in an informed, resilient way.

In conclusion, working on the acceptance stage is a key condition for taking responsibility¹², and this is the lever for manifesting change.

Acceptance goes in the natural direction of the person's internal resources (feeling of fluidity), it releases resources and encourages resilience. Acceptance is therefore a position of strength and not of submission. It is the determining element in taking responsibility in a serene and conscious way, and not undergoing it. Or rather, more confident, because it consciously introduces the notion of choice (lucid, appeased), a central element of a process of empowerment. This is a fundamental aspect of empowerment.

Criteria 2. Communication: a conscious choice

Putting the person back at the centre of the relationship inevitably involves looking at communication, the vehicle for all our interpersonal relationships. Coaching itself is a process of communication. And the resource of accompaniment is the accompanier himself (in this case, the communicator - in the sense of the instigator of communication in accompaniment). Furthermore, resilience is a phenomenon that is facilitated by adequate communication.

In fact, communication is an even more important factor in the outcome of support for vulnerable people (who may be more inclined to disengage at this point in their lives), because before we can even think of addressing any empowerment considerations, we need to know how to use a mode of communication that does not make the audience give up.

There are different styles of communication and the importance of the type of communication used depends on the aim: to create a space for sharing in one's vulnerability, or to fulfil a much more rational and pragmatic objective.

Communication is a reflection of an inner posture: it is the inner space from which one communicates that will intentionally determine the choice of a certain typology of communication rather than another, in order to favour certain results rather than others.

¹² See the glossary of key terms in the Reference frame.

4 main types of communication¹³ can be distinguished, each denoting four fundamental behavioural patterns (inner posture). The choice of the type of communication to be adopted is left to the reader's appreciation, while providing him/her with basic reference points enabling him/her to become aware of the choice of communication that he/she favours at the interpersonal level.

Head to head:

This is for example the case of two scientists who are discussing a research topic but who have contradictory opinions or arguments.

The subject is a priori outside the discussants, and the protagonists share a common, rational form of logic, even if it is with passion and commitment. The subject under discussion passes from intellect to intellect, from conceptual cloud to conceptual cloud: it is a confrontation of concepts.

If there is conceptual agreement on the subject: there is no discussion. If there is disagreement, there is confrontation.

The relationship remains rational and technical, focused only on the world of ideas and concepts; it does not engage the individual personally.

Head to heart:

A typology through which one uses "the head", one thinks to stimulate the emotional part in the other. We try to apply a conceptual logic to a subject that is usually very personal for the other person, such as studying the way the other person's thoughts and emotions work.

Marketing is the best example of this typology. The pretext of the marketing discussion is the consumer good, external to the protagonists. However, this very thoughtful mode of communication will try to stimulate an emotional reaction in the other person, without targeting their mental, conceptual sphere. It is the art of applying rational logic to trigger an irrational, instinctive, emotional response in the other.

The aim of this typology is the adhesion, through emotion, of the person who is on the "heart side" in the communication scheme.

Heart to Head:

A person comes to deliver a personal problem to an interlocutor who will take care of processing the information in a rational and conceptual way, notably in a logic of problem solving.

This can be the case of a psychologist, a counsellor, a doctor (in this case, the counsellor is therefore required to remain focused, and not to enter into the relationship in an emotional way, etc.), or an employee who takes the step of sharing the impact of a difficult situation in his or her private life on his or her work, with a human resources representative. The human resources staff are not affected by what is happening to the person but put it back into a positive framework with a practical outcome (taking leave, action plan, etc.). These

¹³ Methodology inspired by the coaching methods of the [TLEX Institute](#), an international institute specialising in the field of empowerment, leadership, change management and self-mastery. NB. This statement does not cover all types of communication but gives an overview of the aspects of ourselves that we bring into play in communication.

examples highlight the proactive consideration of the emotional, vulnerable sharing of the interlocutor, to which the receiver responds rationally and practically with a view to resolution. However, there is still a certain divide between the person who has given and the person who receives the information (unequal degree of sharing), even if the goal is achieved.

Heart to heart:

In this typology, divisions are abolished. Communication is emphatic, from emotion to emotion, communication on both sides is not formal. There is no need to understand intellectually what is going on.

For example: we are having a good time together, and all of a sudden we are thinking about the same thing at the same time. There is an equal and common opening.

The advantage of this mode of communication is that you can experience a form of listening and understanding that is quite deep and instinctive and that animates the protagonists and has no rational objective. It is just the flow, the exchange.

It is a bit like having two small ponds next to each other and through a gap the two ponds join without losing their shape. The two systems become one system.

The **"heart to heart" type of communication highlights vulnerability**, a theme at the heart of the CHANGE OF VIEW project. When we ourselves share something from within, or receive the same from another, we are more willing to let our own vulnerability pass through us, to let the other feel their story, not just intellectually, but to experience some of the sensations, even to feel a form of expansion within ourselves. Vulnerability, according to social scientist Brené Brown, is not only a state of temporary fragility linked to a life experience, but also an inner space of authenticity, which is the "cradle of love, joy, trust, intimacy, courage, everything that gives meaning to our lives¹⁴". The "heart to heart" mode of communication occurs especially when there are sufficient resources, "availability" on the part of the carer. It is a complex, multi-factorial result.

Here, the work on oneself to refocus the accompanying person, aiming to nourish the availability that he or she wishes in terms of quality of presence, of making his or her resources available, takes on its full meaning, particularly to welcome this type of communication. A time of deep listening can be a trigger, a moment of epiphany.

Communication plays a decisive role in helping the person being accompanied to become aware of certain aspects of his or her existence, of his or her pathway, and thus to help him or her to trigger his or her power to act by creating a favourable context, while remaining in a mutual learning space.

¹⁴ TED Conference "The Power of Vulnerability", Brené Brown, author and professor of social science at the University of Houston, Texas (USA), https://www.ted.com/talks/brene_brown_the_power_of_vulnerability?language=en

II – EMPOWERMENT: A CHANGE OF POSTURE, A CHANGE OF PERSPECTIVE... CHANGE OF VIEW!

1. The emergence of the notion of empowerment in social practices, a whole history...

Today, empowerment is a cross-cutting field that is not exclusive to social work, as it has spread to all sectors of human development and support in the broadest sense (education, personal development, business, etc.), particularly in response to European imperatives to empower individuals in all spheres of life¹⁵. However, it was in the field of social intervention¹⁶ that the concept began to be theorised in the 1960s and 70s, notably through the work of the American writer and sociologist Saul Alinski¹⁷, who pioneered one of the first forms of empowerment. The term emerged in the United States and South Asia in those years through feminist and anti-racist struggles, and particularly in Latin America in a context of individual and collective emancipation and a consciousness-raising approach that gave rise to the popular education movements of the Brazilian philosopher and pedagogue Paulo Freire.

In both the United States and South Asia, this approach is developing primarily in a form of political emancipation and activism. As an illustration, feminist movements denounce an approach crystallised at the institutional level which tends to consider women as victims. Feminists defend the idea that empowerment represents "*a process of acquiring a sense of identity formulated in terms of self-esteem and equality... As long as women do not feel worthy of rights, they are not going to be emancipated*"¹⁸.

This feminist activist scene is developing in parallel with the US social workers' movements which, as part of their struggles, combine "*empowerment with [their] ability to construct for themselves the answers to the social questions they face*"¹⁹.

¹⁵ BACQUÉ Marie-Hélène, BIEWENER Carole, Chapter 1 - Empowerment, a new paradigm for social intervention, in *L'empowerment, une pratique émancipatrice?* (in French: Chapitre 1- L'empowerment, un nouveau paradigme pour l'intervention sociale, dans *L'empowerment, une pratique émancipatrice ?*), 2015, pp. 21-57

¹⁶ "By social intervention, we mean various forms of assistance, supervision, health actions and animation that range from individual social work to social development, including more militant approaches to mobilising citizens", *ibid.*

¹⁷ It was through his approach to community organising in the 1930s, his desire to organise the inhabitants of Chicago's poorest neighbourhoods, that he first introduced the notion of power

¹⁸ BIEWENER Caroline, BACQUÉ Marie-Hélène, "Feminism and the politics of empowerment in international development" (in French: "Le féminisme et les politiques d'empowerment dans le développement international"), *ASPJ Afrique & Francophonie*, 2nd quarter 2015

¹⁹ PEUGEOT Valérie, A short history of empowerment: reclaiming political meaning (in French: Brève histoire de l'empowerment : à la reconquête du sens politique), VECAM, Citoyenneté dans la société numérique, 13

In France, the 2000s saw the emergence of empowerment in the context of calls for a radical reform of urban policy towards a new, co-elaborated policy based on citizen initiatives founded on the power to act of citizens and on the recognition of collectives²⁰ in working-class neighbourhoods, whose inhabitants were then considered only "as problems, rarely as resources"²¹. The appeal by the Collective "Pouvoir d'agir" (Power to Act) in 2011 denounced the lack of citizen participation in public affairs and demanded that "*the conditions for power to act be created to live better together in a living and solidar democracy!*"²².

What emerges from all of these movements working for social transformation and denouncing structural inequalities is the desire to create a common advocacy for the construction of **bottom-up alternatives** through "empowering"²³ initiatives used as a process for the emergence of a more equitable society.

More than a tool for emancipation, empowerment is therefore a whole **process** that "involves strengthening the power to act, combining **individual** and **social** approaches"²⁴.

Indeed, as this practice spreads, other approaches are developing which increasingly focus on the resurgence of the individual capacity of actors to access their own resources and creative potential²⁵, alongside collective and participatory movements.

Juggling between collective movements and initiatives aimed at individual empowerment as the practice of empowerment develops, the literature bears witness to these multiple meanings and attempts at definition, depending on the angle of analysis chosen by its users.

Therefore, CHANGE OF VIEW aims to participate in the evolution and dissemination of a comprehensive and multidimensional understanding of empowerment, a process that is essential to the fields of our support practices, by recognising that empowerment encompasses two main axes:

1- one concerns the collective and the improvement of the external circumstances of individuals (defence and respect of the rights and freedoms of each individual, allowing access to external services or resources in order to

novembre 2015

²⁰ BACQUÉ Marie-Hélène, MECHMACHE Mohamed, Urban policy: the challenges of a democratic 'refoundation' (in French: Politique de la ville : les enjeux d'une 'refondation' démocratique), Migrations Société, 2014/5, n°155, pp. 193-206.

²¹ Collectif Pouvoir d'agir, Text of the 2011 Appeal, Living together better: the power of citizens' action (in French: Pour mieux vivre ensemble : le pouvoir d'agir des citoyens).

²² *Ibid.*

²³ FREIRE Paulo, Pedagogy of Freedom: Ethics, Democracy and Civic Courage. Lanham, Rowman&Littlefield Publishers, 1998.

²⁴ MAURY Yolande, HEDJERASSI Nassira, Empowerment, power to act in education at the crossroads of theory(s), discourse and practice(s) (in French: *Empowerment, pouvoir d'agir en education à la croisée entre théorie(s), discours et pratique(s)*), Spirale - Revue de Recherches en Éducation – 2020 N° 66 (3-14)

²⁵ *Ibid.*

improve the quality of life of individuals);

2- the other focuses more on the empowerment of "individuals and the context within which they are situated"²⁶, paying more attention to the process of awareness raising and reinforcement at the individual level.

It is this last dimension, which focuses on the individual (working on the internal structure of the person), and which is predominant in the field of support for vulnerable people, that interests us more particularly in this reference frame. However, the individual, understood in its context, is interdependent with the collective, with "the other", based on the principle that a community is a group of individuals. Furthermore, the impact of the individual on the collective will depend entirely on the state of his or her own "internal structure" (beliefs, ability to access his or her inner resources and thus to make available his or her talents, skills, vision, etc.). In this sense, the individual is the resource of the collective, it is just a matter of becoming aware of this, and "trusting" it. This is an integrated vision of empowerment, which takes the individual as the starting point for this work, so that he or she can envisage, a fortiori, his or her role and impact in the community in a more enlightened way.

It is in this perspective that CHANGE OF VIEW positions itself, and seeks, through its questioning of support relationships, to ensure that each person remains master of his or her own path, choices and freedom, and can act internally on what hinders the full use of his or her rights and power to act.

According to CHANGE OF VIEW, the aim of empowerment in the context of support for vulnerable people is to lead the person, through appropriate support, towards a reappropriation of his or her own power, access to personal resources and the unleashing of his or her capacity to act in a given context.

²⁶ BERTHA Manon, People's capabilities in context. A review of the literature on empowerment and competences (in French: *Les capacités des individus en contexte. Une revue de la littérature sur les notions d'empowerment et de compétences*), Le Grain, 2019, p. 13.

2. Integrating the notion of empowerment into our practices, according to CHANGE OF VIEW

The word "empowerment" is composed of: "Em": in, "Power": power, "-ment": the fact of. Indeed, the etymology of the term is sufficient to express the essence of the empowerment process: the act of activating one's inner power.

In view of the above:

CHANGE OF VIEW sees empowerment as a process of change in which a person becomes aware of what is important to him or her and restores the power to act, in his or her best interests and from his or her reality.

This process touches, in its essence, the interiority of the person: it is an interior movement that cannot be initiated in the place of the other, "we can neither hasten nor force [it], we can only encourage it"²⁷, "because power is not given, but it is taken and developed, which requires a transforming action"²⁸. The inner journey towards this transformative action goes through **three stages of awareness**, which are particularly important to integrate in order to develop support relationships that promote empowerment, to understand the stage the accompanied person is at, and to adapt the accompaniment to this stage by using the appropriate tools:

1. **The Finding:** becoming more aware of one's situation, context and the external and internal obstacles one faces, such as recognising certain limiting or disabling beliefs, repetitive destructive patterns, etc. (vs. not recognising certain repetitive patterns or limiting situations);
At this stage, the counsellor may, if necessary, lead the person to take stock of him/herself and establish this observation without doing it for him/herself;
2. **The Choice:** this involves becoming aware of the choice presented to us, in particular by asking ourselves whether the situation suits us or not? And if not, changing one's position in relation to the situation (vs. finding oneself in a situation in which one still feels powerless and believes that one has to endure 'without having a choice', even after having opened one's eyes to the situation - which is often due to the fact that one struggles to identify an alternative).
In this case, the counsellor can help the person to position him/herself and to become aware of this ability to choose in the face of the situation by identifying new ways out.

²⁷ NINACS William A., Empowerment and social service: approaches and challenges (in French: Empowerment et service social : approches et enjeux), Service social, 44-1, 1995, pp. 69-93.

²⁸ In reference to the thought of Paulo Freire, in MAURY, Yolande, HEDJERASSI, Nassira, Empowerment, power to act in education at the crossroads of theory(s), discourse and practice(s) (ibid), - Spirale - Revue de Recherches en Éducation – 2020 N° 66 (3-14)

3. **The Action:** taking concrete actions that reflect the choice expressed. The pitfall at this level consists of thinking that they do not have the personal resources to manage to change, to act, even if the person has become aware of his/her difficulty and the discomfort that this causes him/her. The awareness here consists, for the accompanied person, in changing his/her evaluation of him/herself so that he/she can see that he/she has resources and that he/she IS a resource. During this important stage of change of view, the accompanying person will be able to help the person to recognise his or her resources, capacities, talents and knowledge from his or her experience, in order to bring out the desired setting in motion.

It is a **process** that is not linear and that can take time because it is through "a series of actions carried out in relation to the environment that the development of the capacity to act is actualised, in the production of a concrete result."²⁹

In addition, the coach can encourage this process by creating an enabling environment that allows the person being coached to feel capable, and to realise that he or she has the resources to overcome the identified obstacle by helping them to "*clear the road of what stands between the people concerned and the changes they want to achieve*"³⁰.

²⁹ Maury, Yolande, Information, power to act, skills, capacities: around the words empowerment and autonomisation (in French: Information, pouvoir d'agir, compétences, capacités : autour des mots autonomisation et empowerment). Médiadoc, A.P.D.E.N - Association des professeurs documentalistes de l'Éducation nationale, 2011, p. 11-14

³⁰ LE BOSSÉ, Y., Empowerment: what power is it? Changing the world (small and large) in our daily lives (in French: L'empowerment : de quel pouvoir s'agit-il ? Changer le monde (le petit et le grand) au quotidien), *Nouvelles pratiques sociales*, 21 (1), 2008, pp. 137-149.

3. The professional posture in accompaniment relationships that promote empowerment

As we have seen, the process that an individual goes through in order to reconcile with the setting in motion of his or her power to act is an experience that cannot be transmitted and which, de facto, does not directly involve the accompanying person. Rather, the latter's mission is to encourage the conditions for its emergence by creating the most favourable framework.

However, CHANGE OF VIEW recognises that *"the process of freeing [oneself from obstacles] is in this sense singular: the **rhythm**, the **modalities**, the **forms** that it can take vary according to the **contexts** and the **people**"*³¹.

The consideration of these criteria is at the heart of CHANGE OF VIEW's recommendations in the creation of the ethical framework participating in the setting up of conditions conducive to empowerment in the accompanied-accompanying relationship, and advocates a posture that respects :

- the principle of reciprocity, which protects freedom of choice and allows for adaptation to each **particular**, unique and singular **context** by requiring that "ready-made recipes" are not applied;
- respect for cultural rights and fundamental human rights, which allow for the creation of a benevolent, open and trusting space, inviting the accompanying person to position him or herself in a position of humility and responsibility by accepting the decisions and choices of the person, who is the sole master of his or her own journey and of what is **important for him or her**.

This invites us to recognise that, in the context of support, empowerment is a system based on the relationship between the accompanied person and the accompanying person (like the therapist-patient system), the implementation of which, as set out here, requires prior work on appropriation and self-reflection before working on one's practice. Indeed, the state of mind of the accompanying person plays a significant part in this system, as it can promote or inhibit the empowerment process. It is therefore not only a question of a role to play, but of setting up a sustainable system, which is what CHANGE OF VIEW is participating in through these recommendations.

In summary, it is within the ethical framework of CHANGE OF VIEW³² that we summarise the principles of a professional posture of accompaniment supporting the empowerment of the person:

- We are agents of change, facilitators.
- We take into account all the expertise involved on an equal footing.

³¹ RAPPAPORT Julian. Terms of Empowerment/Exemplars of Prevention: Toward a Theory for Community Psychology, *American Journal of Community Psychology*, 1987, vol.15, n° 2, 121-148; quoted in Maury, Yolande, *op. cit.*

³² Based on the respect of cultural and fundamental human rights with the principles of equity, reciprocity and putting the person at the centre of the relationship.

- We understand the person through the prism of his or her skills, knowledge and experience.
- We consider the specific issues of each person we work with as legitimate.
- We take into account the specific context of each person.
- We work on the basis of the person's expressed needs and not their perceived needs.
- We act on the present.
- We create the conditions for an awareness and reappropriation of each person's own resources.
- We are aware that, as a coach, empowerment work also applies to oneself and that it is up to us to move in this direction, to pursue a path of work on ourselves.

III – EMPOWERMENT IN PRACTICE: TOOLS AND TECHNIQUES ON THE GROUND

1. Working on oneself before working with the other: appropriation of the Change of View tools

Considering the support of vulnerable people according to an approach centred on empowerment requires rethinking one's approach to the aid relationship as well as modifying certain professional practices, in depth.

From this point of view, CHANGE OF VIEW's approach is to become aware that this work of changing one's outlook, of empowerment, first of all involves an introspective work of looking back at oneself as an individual (i.e. leaving aside the role of support worker in the medico-social context). It is therefore up to the support worker, who instigates this process with the supported person, to initiate this work on him or herself beforehand.

How?

Firstly, and with regard to the CHANGE OF VIEW project itself: by applying the tools proposed by the consortium to himself. This step will allow him to internalise the knowledge and tools proposed, which will make him much more able to help the person accompanied, to do the same.

The CHANGE OF VIEW consortium has developed three tools for social support workers to use: the first is the empowerment toolkit itself. This theoretical tool is intended to be a reference booklet on the theme of empowerment and the fundamental values which, according to CHANGE OF VIEW, constitute a basic framework for this type of support (empowerment understood as the ability to trigger one's power to act). But more than that, CHANGE OF VIEW provides 2 other pedagogical tools, tools developed with a view to completing the reference frame, and to be able to apply, in concrete practice, the themes that are addressed there.

These tools are:

The "Clichés" Portrait Gallery:

Clichés proposes to guide the person being accompanied through a process (group workshop or individual session), the outcome of which would be the elaboration of a narrative of a moment in the life of the person being accompanied, a narrative during which he or she would retrace a situation in which he or she recognises himself or herself as having passed from an "impossible" circumstance to a new field of possibilities, by triggering his or her power to act.

The tool Clichés provides access to a large number of inspiring portraits of people who tell the story of the transition from "impossible" to "i'm possible".

To discover the Clichés Gallery, click on the link:
<https://clicheseu.wixsite.com/english>.

The "Talent Explorer" board game:

A course dedicated to innate talents through a work of appropriation composed of 2 parts: 1) a playful workshop on the notion of talent and 2) a board game called "Talent Explorer" allowing to identify the implementation of talents, in situations that are certainly fictitious but representative of daily life. The main objective of this course is to bring the participants to change the way they look at themselves by integrating the fact that they themselves are holders of talents, and then by learning to spot talents in action, and therefore to recognise their presence and reinforce their use in the choices of daily life.

To discover the game "Talent Explorer", click on the link:
<https://change-of-view.eu/>.

CHANGE OF VIEW guarantees that the use of these tools will allow to change the situation towards a more enlightened, equitable and human-centred accompaniment.

However, the CHANGE OF VIEW proposal is intended to be a starting point for a return to the self, and is not intended to train the counsellor exhaustively in these areas (empowerment, cultural rights, innate talents). Counsellors, if you want to use the tools mentioned in the CHANGE OF VIEW project in an optimal way, then we encourage you to first do some work on yourselves. For this purpose, we offer you a set of existing tools for successful empowerment.

2. Deepening the work on oneself before working with the other: references to specialised training

Indeed, the CHANGE OF VIEW proposal is an invitation, a call even, to undertake a much more complete work on one's own capacity to better know, tame, and activate one's power to act (em-power) before considering it on the accompanied public. How can we do this? By deepening and acquiring new life-skills as well as accompaniment skills (see the list of specialised training courses, referenced below).

Before taking this step, it is worth asking, why invest more in these areas?

At the heart of the CHANGE OF VIEW project is the presupposition that empowerment work is a need common to all human beings on their way to a better life, to the recognition of their own vulnerability; a work that is not limited to the needs of the supported public. Ultimately, every person has a vocation to know their inner resources better, to recognise their own vulnerability and to understand how to reappropriate and trigger their own power to act - because every individual, at various times in their lives, is vulnerable.

The challenge for the accompanying person is committed to this path is now to take ownership of this process of changing one's outlook.

We should remember that empowerment is a process that begins with oneself.

This experimentation on oneself is primarily intended to enable the accompanying person to perceive the essence of empowerment. That is, to approach the feeling of inner freedom (freedom to be oneself, to shed certain burdens and beliefs) and fulfilment that can be obtained by changing one's outlook during the journey towards reappropriating one's life path. This is how we can understand, through experience, how this empowerment approach can positively impacts the support missions carried out in our own practice. The experience itself will trigger the appropriation of the approach³³.

Because once the work has been tried and tested, applied to oneself and integrated empirically, it can then be transmitted. However, depending on one's life path, this experimentation can take time and requires regular practice by trained professionals.

From this point of view, the CHANGE OF VIEW consortium proposes to support this work of professionalisation on these themes linked to empowerment by encouraging people wishing to do so, to train more specifically in the acquisition of new professional skills by making available, below, references of proven training courses in these fields, targeted and fully aligned with the mission of

³³ Co-producing change through DPA (in French: Coproduire le changement par le DPA), Brigitte Portal, Claire Jouffray, Presses de l'EHESP, 2019.

CHANGE OF VIEW. Each of these trainings allow the coaches to deepen the fundamentals of the themes addressed in CHANGE OF VIEW (empowerment, cultural rights, innate talents) in order to carry out this work on oneself more deeply, and were also a source of reference for this project:

1. Training on Empowerment in its psychosocial dimension - from the International Association for the Promotion of Human Values, aimed at field workers (training available in France, Belgium, Luxembourg and elsewhere in other languages):

<https://www.iahv-belgium.org/field/>.

2. Evaluation, testing and study of the archetype on Innate Talents, according to the approach of the Gallup Institute, the reference in this field:

<https://www.gallup.com/cliftonstrengths/en/252137/home.aspx>.

3. Training on Cultural Rights in the region Nouvelle-Aquitaine (France):

<http://liguenouvelleaquitaine.org/droits-culturels-et-territoires/>.

These references are neither exhaustive nor exclusive; there are a large number of approaches and professional training courses in these fields.

GLOSSARY OF KEYWORDS

The key terms below help to contextualise, not define, the understanding of some of the key terms at the heart of this reference frame.

- **Acceptance:** recognising things as they are. Accepting to see the situation for what it is (instead of denying it, avoiding it, telling yourself a story). It is a proactive and resilient posture, because acceptance is not agreeing: it is a state of being that allows us to choose, after having 'understood' the situation, what is best for us in a more lucid way.
- **Act:** a chosen action, in consciousness vs. react (reactivity to a situation). In reactivity, I am not in my power to act, to really respond to the situation (responsibility) and therefore I am replaying, often without realising it, (re-acting) past reactions.
- **Autonomy:** different from independence. Autonomy is about being able to activate one's own resource, one's own power, up to a certain point, beyond which one accepts to be interdependent with the other, others.
- **Interdependence:** a state of affairs regarding our common destiny, we cannot achieve anything alone, but this in no way prevents autonomy (being an actor in this interdependence, being aware of it, learning through the other but managing one's own achievements), vs. dependence: depending on the other for one's achievements, not being able to call on one's own resources, at least in a certain propensity.
- **Power:** the ability to recognise our best interests and to act in accordance with them.
- **Responsibility:** my ability to be able to respond to a situation (respons-ability: ability to respond consciously to a situation). It is not a burden imposed by the other.
- **Vulnerability:** a state of fragility that every human being experiences at different times in his or her life course. It is also an inner space from which emerges the strength to show oneself as one is, to expose oneself, and the courage to stand up for oneself. As such, it "is the cradle of our creativity, joy, belonging, love, trust, intimacy, courage, everything that gives meaning to our lives"³⁴.

³⁴ Brené Brown, The power of vulnerability, https://www.ted.com/talks/brene_brown_the_power_of_vulnerability?language=fr

BIBLIOGRAPHY (in French)

This chapter provides a review of the literature on the state of research on empowerment, in French. It helps to bridge the gap between the concepts provided by research and the support practice carried out every day by the targets of the repository - professionals supporting vulnerable people.

The bibliography contains a state of the art and research on these subjects in Europe, covering the recent period. The proposed selection is not exhaustive and it brings together both the work on which the orientations given to this Standard are based and that of other authors from different orientations and countries.

1) BERTHA M., « Les capacités des individus en contexte. Une revue de la littérature sur les notions d'empowerment et de compétences », Le Grain, 2019.

En ligne :

<http://www.legrainasbl.org/images/PDF/etude/etude2019.pdf>

« Cette revue de la littérature vise à rendre compte de l'ampleur du débat tel qu'il se pose autour de la notion d'empowerment et les notions connexes de capacitation ou de développement du pouvoir d'agir, d'une part, ainsi qu'autour de celle de compétences dans les secteurs de l'enseignement, de la formation et du travail, d'autre part. »

L'auteure propose une analyse critique des usages (tout aussi variés que les disciplines au sein desquelles ils ont lieu) de ces notions en mettant en emphase la dimension interrelationnelle de *l'empowerment*. Elle s'interroge notamment sur la manière dont les rapports de pouvoir pourraient être redéfinis dans le cadre d'une relation (intervenant-e- personne aidée) qui est asymétrique. Dans cette étude, *l'empowerment* est vu comme un processus et le résultat visé. M. Bertha souligne les postulats sur lesquels reposeraient les démarches *d'empowerment* dans les pratiques sociales et met en avant les différentes propositions de caractérisation de la relation axée sur l'empowerment : la collaboration (Simon, 1994 ; Rapport, 1981), le partenariat (Dunst et Paget, 1991 ; Bouchard et al., 1996), l'alliance (Simon, 1994), la collégialité entre un partenaire sénior et un junior (Breton, 1994). Elle note ensuite cinq composantes principales de *l'empowerment* et reprend les approches de l'empowerment adoptées par Cantelli (2003) (philosophies gestionnaire et civique), Bacqué et Biewener (2003) (les trois modèles *d'empowerment*), Damant et al. (2001) (trois paradigmes : technocratique, écologique, structurel), Parazelli et Bourbonnais (2017) (six perspectives théoriques se réclamant de la notion *d'empowerment* : celle de conscientisation, les perspectives féministes, la perspective d'habilitation, celle des capacités, l'environnementaliste et celle de responsabilisation). Finalement, elle pointe les risques liés à *l'empowerment* que sont l'infantilisation, la double victimisation ou encore la stigmatisation.

2) TILMAN F. ET GROOTAERS D., « L'EMPOWERMENT ! DE QUOI S'AGIT-IL ? », Le

Grain ASBL. En ligne :

http://www.legrainasbl.org/index.php?option=com_content&view=article&id=461:l-empowerment-de-quoi-s-agit-il&catid=9&Itemid=103

Cet article tente de mieux cerner le concept polysémique d'*empowerment* en illustrant cinq facettes de ce concept. Relayant les travaux de M-H Bracqué et C. Biewener (2003), les auteurs présentent les trois modèles dégagés par ces dernières, à savoir, le modèle radical visant à susciter un pouvoir « qui vient d'en bas » (ex : community organizing, branche plus radicale des mouvements féministes) ; le modèle libéral visant à améliorer la cohésion sociale en accordant à la population un pouvoir d'interpellation (ex : politiques participatives) ; et le modèle néo-libéral encourageant les personnes vulnérables à s'activer, à produire elles-mêmes l'effort nécessaire à leur intégration (ex : politiques d'activation). Les auteurs proposent en outre un modèle managérial cantonné à la sphère de travail dans lequel l'*empowerment* devient un « *pouvoir octroyé avec obligation de s'en servir pour être plus performants* ». Dans cet article, l'*empowerment* est défini comme étant l' « *accroissement d'un pouvoir exercé à titre individuel ou collectif* ».

3) TILMAN F. ET GROOTAERS D., « L'empowerment et l'émancipation, même combat ? », 2014, Le Grain ASBL. En ligne :

http://www.legrainasbl.org/index.php?option=com_content&view=article&id=463:l-empowerment-et-l-emption-meme-combat&catid=9&Itemid=103

Dans cet article, le concept d'*empowerment* dans sa version radicale est rattaché à celui d'émancipation tandis que les modèles libéral et néo-libéral sont critiqués en raison de la charge qu'ils imposent aux personnes plus vulnérables ainsi responsabilisées voire culpabilisées. Les auteurs dénoncent les dérives auxquelles un recours abusif ou non pertinent à l'*empowerment* peut mener en analysant le cas du management par *empowerment* qui, *in fine*, aboutirait à une délégation injuste de pouvoir et de responsabilités.

4) GEORIS, V. « Accompagner le Développement du Pouvoir d'Agir des Personnes et des Collectifs (DPA PA), Le Grain, décembre 2019. En ligne :

http://www.legrainasbl.org/index.php?option=com_content&view=article&id=621:accompagner-le-developpement-du-pouvoir-d-agir-des-personnes-et-des-collectifs-dpa-pc&catid=9&Itemid=103

Dans un article récent, V. Georis, s'inspirant des travaux de Y. Le Bossé et de la définition de W. A. Ninacs, conçoit l'*empowerment* comme « *la succession d'étapes par lesquelles un individu ou une collectivité s'approprient le pouvoir ainsi que sa capacité de l'exercer de façon autonome* » ou encore comme « *l'action de donner du pouvoir à quelqu'un.* » En vue de recentrer la question autour du sujet, l'auteure centre son analyse sur le concept développé par Y. Le Bossé de Développement du Pouvoir d'Agir des Personnes et Collectivités (DPA PC) qu'elle définit comme l'une des modalités stratégiques contemporaines de l'*empowerment*. Cela permet de réinstaurer la dimension interactionnelle entre

l'individu et le collectif. La conception de l'État comme un État réseau (et non plus juste un État social) permet en outre d'appréhender la question de l'intervention publique et de l'action sociale non plus uniquement à travers le prisme de la prise en charge institutionnelle basée sur une anthropologie disjonctive et binaire mais aussi via la stimulation de l'accompagnement vers l'autonomie basée sur une anthropologie conjonctive. Le DPA PC est alors vu comme « *un processus par lequel des personnes accèdent ensemble ou séparément à une plus grande possibilité d'agir sur ce qui est important pour elles, leurs proches ou la communauté à laquelle ils s'identifient.* » (Le Bossé 2012) ». L'auteure présente ensuite des pistes de posture à adopter pour l'accompagnant·e. V. Georis termine en illustrant le cycle d'accompagnement prôné lorsque l'on adopte l'approche du DPA PC sur base de deux projets effectivement menés en Belgique (définir des droits subjectifs (capabilités) avec les jeunes et intervenir dans une école à haut taux de décrochage scolaire).

5) BOURBONNAIS M. ET PARAZELLI M., « L'empowerment en travail social et les significations de la solidarité », *Revue d'intervention sociale et communautaire*, vol. 24, n°2, 2018. En ligne : <https://www.erudit.org/fr/revues/ref/2018-v24-n2-ref04123/1053863ar.pdf>

« À partir d'une synthèse analytique de la littérature sur l'*empowerment*, [les auteurs présentent] six perspectives basées sur des significations différentes d'après des modalités théoriques et idéologiques spécifiques donnant lieu à une conceptualisation de la solidarité selon une grille d'analyse fondée sur des conditions de pratique. » Dressant un tableau chronologique, Bourbonnais et Parazelli identifient les perspectives suivantes et les classent sur base de quatre critères (appropriation du pouvoir, conditions requises, rôles des intervenant·e-s envers les destinataires et finalités) :

- Les perspectives de **conscientisation** (1960-1970) assimilables au modèle radical de l'*empowerment* qui ont une visée libératrice de transformation des rapports sociaux (ex : mouvements civiques aux États-Unis). L'objectif poursuivi est de corriger les effets de situations d'injustice et d'oppression sur les personnes touchées et sur celles qui les produisent (établir des rapports égaux et défendre la justice sociale). L'intervenant·e est un partenaire des destinataires qui doit aussi cultiver l'autocritique ;
- Les perspectives **féministes** (années 1970) visent à prendre en compte la dimension genrée reproduite au sein du système patriarcal (jusqu'alors ignorée dans l'analyse des rapports de domination). L'objectif poursuivi consiste à s'émanciper en développant la capacité d'exprimer son opinion et de faire des choix autonomes (autodétermination). La relation entre les destinataires et l'intervenant·e repose sur une solidarité sociale et une autocritique des statuts asymétriques ;
- La perspective de l'**habilitation** (années 1980) associée à la première forme historique d'appropriation du pouvoir focalisée exclusivement sur la personne et apparue dans le domaine des sciences de la gestion, de

l'éducation, de la santé publique et du travail social. Elle s'axe sur la participation et vise un idéal communautaire d'inclusivité. L'objectif poursuivi consiste à avoir un contrôle personnel sur sa vie. L'intervenant-e (qui peut être un groupe de soutien) agit comme facilitateur/trice qui croit aux capacités des personnes ;

- La perspective des **capabilités** (années 1980) s'intéresse plus particulièrement à la question des capacités réelles de chaque personne dans un souci d'effectivité. L'objectif poursuivi est de lutter contre les inégalités sociales en permettant aux pauvres de participer, de négocier et d'influencer les institutions. Les travaux d'Amartya Sen s'inscrivent dans cette perspective. L'intervenant-e s'ouvre aux besoins et attentes des populations défavorisées et réforme sur cette base les politiques ou pratiques sociales ;
- La perspective **environnementaliste** (années 1990) s'intéresse plus particulièrement à la question du contrôle de l'accès aux ressources individuelles et collectives pour réaliser un changement concret. Elle présente des similitudes avec le DPA PC. L'objectif est ici de s'affranchir en accroissant le contrôle sur ce qui est important pour soi et sa communauté. L'intervenant-e est un-e accompagnateur/trice auprès des destinataires et médiateur/trice auprès des acteur/trices concerné-e-s ;
- La perspective de **responsabilisation** (fin des années 1990) assimilable au modèle néo-libéral proposé par Bracqué et Biewener repose sur le postulat selon lequel « les individus doivent être autonomes et s'adapter de leur mieux à ce qui leur arrive. Ils sont seuls responsables de leurs actes ». L'objectif consiste à imposer aux personnes plus vulnérables une obligation d'autonomisation individuelle de façon à les rendre plus concurrentielles et performantes. L'intervenant-e est l'agent qui responsabilise les destinataires en favorisant l'intériorisation de l'injonction d'autonomisation individuelle.

Après avoir mentionné les conditions nécessaires et suffisantes de la solidarité (communauté d'intérêt, adversaire commun (ou obstacles à l'appropriation du pouvoir), obligation morale ou contractuelle (ou finalités), partage des gains et des pertes), les auteurs associent chaque perspective à un type de solidarité : respectivement, la solidarité de classe (conscientisation), la solidarité expérientielle (féministe), la solidarité communautaire (habilitation), la solidarité d'opportunités (capabilités), la solidarité pragmatique (environnementaliste) et la solidarité activationnelle (responsabilisation).**

Ils pointent ensuite les « angles morts théoriques » de ces perspectives dont le régime d'autonomie dans lequel les pratiques s'exercent mais aussi les rapports de pouvoir en présence. Les auteurs adressent finalement les dimensions paradoxales du régime qu'ils qualifient « autonomie-condition » en intervention

sociale et les défis que cela représente pour le travail social.

6) VALLERIE BERNARD. Action sociale et empowerment

GRENOBLE : UGA EDITIONS (UNIVERSITE GRENOBLE ALPES), 2018, pp.77. (Actualité et savoirs.)

Comment accompagner les personnes qui rencontrent des obstacles dans leur parcours de vie en évitant des impacts douloureux tels l'infantilisation ou la stigmatisation ? L'approche centrée sur le développement du pouvoir d'agir propose aux intervenants sociaux un cadre d'analyse afin de créer des conditions qui permettent aux personnes de décider pour elles-mêmes. Il n'est plus question de projet « pour » mais de projet « avec » : c'est une dynamique d'affranchissement et non d'adaptation qui est impulsée, contribuant par là même au développement d'une plus grande justice sociale. Cet ouvrage synthétique s'adresse en priorité aux intervenants sociaux et personnes qui souhaitent oeuvrer dans le champ du travail social mais aussi à quiconque s'intéresse au développement du vivre ensemble. Bernard Vallerie est actuellement enseignant-chercheur en sciences de l'éducation, après avoir exercé pendant 25 années en tant qu'éducateur spécialisé. Il est l'un des tout premiers à avoir élaboré et mis en œuvre cette approche en France. D'après la présentation de l'ouvrage.

7) DHOQUOIS ANNE. Agir près de chez soi

PARIS : LES EDITIONS DE L'ATELIER, 2017, pp.174. (Pouvoir d'agir.)

Développer le pouvoir d'agir des citoyens à l'échelle d'un quartier, d'une ville ou d'un village, c'est l'un des axes majeurs de l'action des 2 000 centres sociaux présents dans toute la France. À rebours de l'idée reçue selon laquelle « pour résoudre les problèmes, il faut faire confiance aux experts », les équipes de salariés et de bénévoles de ces structures de proximité parient sur la capacité des habitants à imaginer des actions porteuses de transformations individuelles et collectives et à les mettre en œuvre. Ce livre, qui recense plus de 25 initiatives portées par les citoyens eux-mêmes, nous emmène à la découverte d'un jardin partagé, d'une commission laïcité, d'une table de quartier, d'un journal, d'une laverie solidaire... L'occasion de rencontrer des jeunes et des moins jeunes, des pauvres et des moins pauvres, des urbains et des moins urbains qui chacun à leur façon réinventent le « vivre ensemble » et redynamisent les fondements de notre démocratie. D'après la présentation de l'ouvrage.

8) LACHARITE CARL ; GAGNIER JEAN-PIERRE. Comprendre les familles pour mieux intervenir : repères conceptuels et stratégies d'action

MONTREAL : GAETAN MORIN, 2009, pp.370. (Chenelière éducation.)

La famille constitue aujourd'hui un aspect important, voire incontournable, de la formation des professionnels de multiples domaines [...], ce qui en fait un objet d'étude multidimensionnel, un champ de connaissance où se rencontrent plusieurs courants théoriques, scientifiques et professionnels. Privilégiant l'intégration de regards pluridisciplinaires, le présent ouvrage a pour but d'initier le lecteur à la compréhension des réalités familiales et à l'intervention. En raison de leurs origines différentes, les auteurs apportent une grande diversité d'analyses, allant au-delà des visions étroites et englobant des aspects

individuels, relationnels et contextuels nécessaires à la compréhension de l'intervention familiale.

d'après la présentation de l'ouvrage

9) PORTAL BRIGITTE ; JOUFFRAY CLAIRE. Coproduire le changement par le DPA : le point de vue des personnes et des professionnels

RENNES : PRESSES DE L'ECOLE DES HAUTES ETUDES EN SANTE PUBLIQUE, 2019, pp.163. (Politiques et interventions sociales : Savoirs pros.)

En donnant la parole aux professionnels du social formés à l'approche DPA et aux personnes ayant bénéficié de cet accompagnement, cet ouvrage apporte un regard constructif sur la coproduction du savoir en matière de relation d'aide et dégage des pistes de réflexion sur l'évolution des pratiques professionnelles. [Source éditeur]

10) JOUFFRAY CLAIRE. Développement du pouvoir d'agir : une nouvelle approche de l'intervention sociale

RENNES : PRESSES DE L'ECOLE DES HAUTES ETUDES EN SANTE PUBLIQUE, 2014, pp.232. (Politiques et interventions sociales.)

Les travailleurs sociaux font actuellement face à des injonctions paradoxales : faire plus avec moins et faire "avec" les personnes tout en devant les inscrire dans des dispositifs préconstruits... Pour nombre d'entre eux, le malaise est profond, car ils ressentent que leurs actes ne portent plus les valeurs à l'origine de leur choix professionnel. L'approche centrée sur le développement du pouvoir d'agir des personnes et des collectivités (DPA) peut les aider à redonner du sens à leur pratique. D'après la présentation de l'ouvrage.

11) PRADES JEAN-LUC. Du pouvoir sur nos actes : sujets de l'actepouvoir et sociopsychanalyse en mouvement

PARIS : L'HARMATTAN, 2017, pp.233. (Savoir et formation.)

Ce livre reprend pour l'essentiel le contenu d'articles publiés dans différentes revues de 2011 à 2017. Ces articles sont présentés autour de la question du sujet et de ce que la socio psychanalyse appelle "l'actepouvoir", c'est-à-dire le pouvoir du sujet sur ce qu'il fait (et les effets de ses actes) d'un point de vue y compris inconscient. Il s'agit bien du développement du pouvoir sur nos actes que Gérard Mendel a exposé en détail. Ces textes rendent compte de l'évolution de cette pratique d'intervention. Il n'est sans doute pas inutile de réexaminer le concept mendélien d'actepouvoir dans ses dimensions théoriques et concrètes. D'après la présentation de l'éditeur.

12) NINACS WILLIAM A. Empowerment et intervention : développement de la capacité d'agir et de la solidarité

LAVAL [QUEBEC] : LES PRESSES DE L'UNIVERSITE DE LAVAL, 2008, pp.140. (Travail social.)

Ce livre constitue un traité étoffé sur l'empowerment et propose une façon particulière d'intervenir auprès des personnes et de leurs communautés. Il appelle à une intervention sociale et une action communautaire renouvelées en regard de la pauvreté et de l'exclusion. L'empowerment est une approche

stratégique qui vise à soutenir les efforts des personnes et des communautés pour développer ou retrouver leur capacité d'action autonome.

d'après la présentation de l'ouvrage

13) LAFLAMME MICHEL K. ; PIOVESAN JOELLE. Familles et pratiques sociales : l'approche-médiation : postures et initiatives

LYON : PRESSES UNIVERSITAIRES DE LYON; CHRONIQUE SOCIALE, 2014, pp.395. (Comprendre la société : l'essentiel.)

Cet ouvrage permet de comprendre, tant dans les textes théoriques que dans la somme conséquente d'expériences relatées, à quel point cette approche-médiation est une force pour l'avenir de tous en ce qu'elle est porteuse d'un pari démocratique, d'une éducation citoyenne non violente et constitue un puissant outil de prévention. Il permet aussi de prendre conscience que cette approche ne se limite pas à favoriser le cheminement d'individus vers un plus grand pouvoir sur leur vie. En effet, il est apparu aussi une stratégie opportune pour des groupes, des institutions ou pour la collectivité dans leur désir d'exercer un plus grand contrôle sur leur destinée et de solutionner diverses impasses inévitables dans le "vivre ensemble" en société. Dans cette perspective, la médiation peut vraiment être considérée comme un instrument de libération collective et une manière civilisée de s'impliquer tout en tenant compte des autres groupes d'intérêt qui composent la collectivité. D'après la conclusion de Joëlle Piovesan, p. 382.

14) VALLERIE BERNARD. Interventions sociales et empowerment [développement du pouvoir d'agir]

PARIS : L'HARMATTAN, 2012, pp.192. (Savoir et formation : Education familiale.)

La diversité des expérimentations présentées dans cette ouvrage vise à caractériser une approche innovante des interventions sociales, l'approche dite du "développement du pouvoir d'agir des personnes et des collectivités". Celle-ci est issue de la notion d'empowerment. [...], nous limitons notre réflexion au champ des interventions sociales. Cette approche ne constitue en aucun cas une nouvelle théorie mais propose quelques repères formalisés à partir de pratiques ayant fait la preuve de leur qualité. Dénonciation des pratiques standardisées, réflexion et action s'effectuant "avec" et non "sur", prise en compte de la complexité des enjeux en présence, décentration des seules caractéristiques individuelles pour s'intéresser aux composantes structurelles constituent ainsi des repères pour les intervenants oeuvrant dans la perspective d'une plus grande justice sociale. D'après la présentation de l'ouvrage

15) BACQUE MARIE-HELENE ; BIEWENER CAROLE. L'empowerment, une pratique émancipatrice

PARIS : LA DECOUVERTE, 2013, pp.175. (Politique et sociétés.)

Au cours des années 2000, la notion d'empowerment a fait son entrée en France, dans la littérature et les débats publics. On la retrouve sous la plume de chercheurs travaillant sur la participation, qui y voient un modèle-type de démocratie participative. Mais elle est aussi mobilisée dans des différents rapports et ouvrages s'adressant aux travailleurs sociaux et de la santé qui

désignent par là une démarche collective d'intervention sociale ; dans des écrits émanant de mouvements sociaux qui voient dans l'empowerment un projet et une démarche d'émancipation ; ou encore dans des manuels de management s'adressant aux cadres d'entreprise. Recette pour recomposer des pratiques professionnelles en crise, perspective radicale pour penser le changement social ou l'émancipation (...) : comment comprendre cette notion ? Pourquoi un tel engouement ? Que peut-elle apporter dans le contexte hexagonal ? d'après l'introduction de l'ouvrage.

16) AVENEL CYPRIEN ; BOURQUE DENIS. Les nouvelles dynamiques du développement social

NIMES : CHAMP SOCIAL, 2017, pp.279. (Questions de société.)

Le développement social connaît un regain d'intérêt et de pertinence en raison de l'évolution profonde des problématiques sociales et de la remise en cause des interventions traditionnelles des politiques sociales. Cet ouvrage collectif interroge les nouvelles dynamiques du développement social et du travail social collectif en France face aux défis sociaux d'aujourd'hui en tirant profit d'un regard croisé avec l'expérience du Québec. Loin de révéler un Québec en pointe et une France en retard, il souligne la similitude des processus et des enjeux et il permet une clarification des concepts et des pratiques (intervention collective, empowerment, participation citoyenne...). L'ouvrage est construit autour de quatre questions structurantes : le rôle de l'État et la contribution des politiques sociales au développement des territoires ; l'ouverture des pratiques professionnelles du champ social à l'intervention collective ; le renforcement de la société civile et de la participation citoyenne ; l'enjeu d'une conception stratégique de la politique sociale, qui n'est pas simplement une dépense et une charge, mais un instrument dynamique de construction du bien commun local. D'après la présentation de l'éditeur.

17) FERRON CHRISTINE ; GERY YVES ; LE GRAND ERIC ; POUJOL VIRGINIE. "L'empowerment améliore l'état de santé de la population"

LA SANTE EN ACTION, n° 446, 12/2018, pp.10-14.

Nina Wallerstein et Noelle Wiggins ont mesuré l'impact de l'empowerment sur la santé des populations. D'après le résumé de la revue.

18) QUERUEL NATHALIE. "Le concept d'empowerment s'est diffusé tardivement en France"

LA SANTE EN ACTION, n° 446, 12/2018, pp.18-19.

L'empowerment reconnaît l'expérience et les capacités de création et d'organisation des individus, leur permettant de s'émanciper. D'après le résumé de la revue.

19) SIMON JEAN-LUC. De la critique de l'aide à la participation

EMPAN, n° 99, 9/2015, pp.132-139.

Figurer les aidants et les aidés dans leurs statuts, c'est se priver de connaissances de plus en plus utiles pour apprendre à se projeter dans l'avenir avec une ou plusieurs restrictions de capacités. En termes de formation et de renforcement

des capacités, le soutien apporté à celles et ceux qui sont aidés reste une idée en gestation qui peine à sa structuration. L'auteur formule ici des propositions pour mettre en compétence et en partenariat les personnes chargées d'expériences de la Vie autonome afin de refonder avec elles des cadres de référence idoines. D'après le résumé de la revue.

20) MELON ELSA ; VEZINHET ANDRE ; PUECH LAURENT. Développer notre pouvoir d'agir : individuel, professionnel, institutionnel : Journées nationales d'étude en Service Social, Montpellier, du 6 au 8 novembre 2008

LA REVUE FRANCAISE DE SERVICE SOCIAL, n° 234, 3/2009, pp.5-121.

Le thème du développement du pouvoir d'agir individuel, professionnel et institutionnel correspond au terme anglais d'empowerment' qui est défini comme étant la capacité des personnes individuelles ou collectives à exercer un plus grand contrôle sur ce qui est important pour elles, leurs proches ou la collectivité à laquelle elles s'identifient.

Ce thème présente l'intérêt de stimuler l'implication des travailleurs sociaux et de participer à restaurer leur statut d'acteurs individuels et collectifs. Ce thème a été celui de prédilection de Martin Luther King dans son combat pour la reconnaissance des droits civiques de la communauté afro-américaine et il est largement, en outre, associé à la revendication du droit des femmes au début du XX^e siècle.

A l'heure actuelle, face à la vulnérabilité accrue des usagers, la multiplication des dispositifs, des procédures et des compétences décentralisées, les travailleurs sociaux doivent s'adapter à tous ces bouleversements concernant la logique de gestion et les droits des usagers.

21) POUJOL VIRGINIE. Emancipation et développement du pouvoir d'agir des citoyens

LA SANTE EN ACTION, n° 446, 12/2018, pp.20.

Résultat d'un travail collectif, cet article traite de l'émancipation et du pouvoir d'action des populations.

22) RICHARD JULIE ; DUFOUR EMILIE ; GELINEAU LUCIE ; DUPERE SOPHIE ; COLLECTIF COLLECTIVITES AMIES DES JEUNES. Empowerment au Québec : pour une participation des jeunes aux décisions territoriales

LA SANTE EN ACTION, n° 446, 12/2018, pp.15-17.

A Charlevoix au Québec, une recherche-action participative contribue à associer les jeunes de 12 à 17 ans aux décisions qui affectent leur vie. D'après le résumé de la revue.

23) LE GRAND ERIC ; FERRON CHRISTINE ; POUJOL VIRGINIE. Empowerment des jeunes

LA SANTE EN ACTION, n° 446, 12/2018, pp.8-9.

Avant-propos au dossier "Empowerment des jeunes".

24) FAYARD ANNICK ; CARIA AUDE ; LOUBIERES CELINE. Empowerment et santé mentale

LA SANTE DE L'HOMME, n° 413, 5/2011, pp.7-42.

L'empowerment en santé mentale est une notion récente apparue il y a quelques années. Ce dossier dresse un état des connaissances actuelles sur l'empowerment ses fondements, ses mécanismes. Les articles abordent l'accroissement de la capacité d'agir de la personne concernée par un trouble psychiatrique ou un problème de santé mentale, par le développement de son autonomie, la prise en compte de son avenir et la participation aux décisions le concernant.

25) CHIBRAC LUCIENNE ; PORTAL BRIGITTE. Empowerment, développement du pouvoir d'agir : du discours aux actes concrets

ACTUALITES SOCIALES HEBDOMADAIRES, n° 2922, 28/8/2015, pp.32-33.

Depuis une dizaine d'années, le conseil départemental de la Gironde s'est engagé dans une démarche d'empowerment, puis de développement du pouvoir d'agir, avec des effets sur les pratiques des intervenants, le regard des personnes accompagnées et les organisations institutionnelles. Lucienne Chibrac, directrice des interventions et du développement social et Brigitte Portal, formatrice à l'ANDA-DPA, reviennent sur les conditions d'une démarche réussie. D'après le résumé de la revue.

26) PAQUET MICHEL. Empowerment, un contre-culture pour le travail social

ACTUALITES SOCIALES HEBDOMADAIRES, n° 2886, 5/12/2014, pp.26-29.

En une dizaine d'année, le concept nord-américain d'empowerment est devenu un enjeu majeur du travail social en France. Le développement des pouvoirs d'agir des personnes, formule plus consensuelle dans l'Hexagone, ouvre la perspective d'un renouveau des pratiques participatives. Mais, selon ses promoteurs, il ne se fera pas sans remises en cause. D'après le résumé de la revue.

27) JOUFFRAY CLAIRE. Former à la participation et au développement du pouvoir d'agir des personnes et des collectifs : une posture du formateur à contre-courant ?

VIE SOCIALE, n° 19, 9/2017, pp.181-197.

Notre propos est d'interroger la posture du formateur qui souhaite former des professionnels à la participation et à l'approche centrée sur le DPA-PC, et d'ouvrir des pistes quant à l'intérêt d'adopter une posture quelque peu différente de celles qui sont le plus couramment en usage. Pour ce faire, après des clarifications sémantiques, nous précisons ce qu'apporte dans ce domaine l'apprentissage expérientiel, puis nous questionnons la notion de prise dans la relation d'accompagnement, qu'elle concerne les accompagnements des publics ou ceux des professionnels en formation. Nous concluons sur une hypothèse quant à une évolution des postures des formateurs en travail social. D'après le résumé de la revue.

28) CARREL MARION. Injonction participative ou empowerment ? Les enjeux de la participation

VIE SOCIALE, n° 19, 9/2017, pp.27-34.

La démocratie participative se résume bien souvent à de l'injonction participative

: une offre institutionnelle descendante et contreproductive pour enrayer la crise démocratique. La participation citoyenne peut cependant être un levier efficace - et révolutionnaire- pour régénérer la démocratie, toujours en chantier. Sous certaines conditions, elle peut renouveler les politiques publiques sur un mode ascendant, en s'appuyant sur l'expertise des personnes concernées et la codécision. Elle peut stimuler l'interpellation des institutions et l'émancipation des personnes, en particulier les plus précaires et éloignées de la parole publique. Aujourd'hui, elle peut et doit compter avec de nouveaux partenaires, les acteurs communautaires. D'après le résumé de la revue.

29) DEVERCHERE NELLY. Innovations et engagement des travailleurs sociaux en faveur du développement du pouvoir d'agir

VIE SOCIALE, n° 19, 9/2017, pp.93-105.

Dans l'action publique, la notion de participation renvoie à deux conceptions littéralement opposées : d'un côté, la conception néolibérale qui tend à activer et à responsabiliser les individus pour les rendre acteurs de leur accompagnement ; de l'autre, la conception solidaire qui entend favoriser le développement social et le pouvoir d'agir des personnes accompagnées. Tandis que dans la première conception, la posture d'expert du travailleur social ne semble pas être remise en cause, la seconde conception invite, à l'inverse, les professionnels à renouveler en profondeur leurs interventions vers un "travail social en résonance". Cet article s'intéresse particulièrement à des pratiques participatives de travailleurs sociaux au sein de services publics départementaux d'action sociale qui s'engagent en faveur du développement du pouvoir d'agir des personnes accompagnées. Comment ces travailleurs sociaux, acteurs d'une réalité concrète mais isolée, parviennent-ils à transformer leur posture professionnelle traditionnelle pour permettre la participation effective des personnes à leur accompagnement ? D'après le résumé de la revue.

30) ETIENNE CATHERINE. L'approche centrée sur le développement du pouvoir d'agir individuel et collectif dans le management d'équipes

VIE SOCIALE, n° 19, 9/2017, pp.165-179.

Face aux multiples contraintes auxquelles les cadres de l'action sociale et médico-sociale se disent confrontés, nous proposons d'examiner en quoi l'approche centrée sur le développement du pouvoir d'agir individuel pourrait les aider à se positionner de manière à la fois plus sereine et plus affirmée dans leurs contextes de travail. En effet, cette approche les invite à rechercher la participation active de leurs collaborateurs à des réflexions approfondies sur les critères d'un accompagnement de qualité impliquant pleinement les usagers des services ; à repérer les différents enjeux qui se confrontent au sein des institutions, y compris les leurs, par rapport à un problème concret ; à identifier de manière très pragmatique des marges de manoeuvre et de créativité et à négocier avec les acteurs concernés. Ces cadres pourraient ainsi susciter une évolution des fonctionnements institutionnels. D'après le résumé de la revue.

31) ROUFF KATIA ; BACQUE MARIE-HELENE. L'émancipation par l'empowerment
LIEN SOCIAL, n° 1123, 24/10/2013, pp.10-18.

Quitter pour un travailleur social le mode tutélaire et s'approcher du développement du pouvoir d'agir rejoint le principe d'autodétermination, fondement de l'intervention sociale. Le concept d'empowerment définit le développement du pouvoir d'agir des individus et des groupes sur leurs conditions sociales, économiques ou politiques. Si des collectifs d'associations s'en sont emparés, la politique de la ville et le travail social s'y frottent plus timidement.

32) MERLE PIERRE ; ANTOINE JENNY ; AOUIZERATE SOPHIE ; CHEVALIER ISABELLE ; DROUARD HERVE ; DUTOIT MARTINE ; GAULENE SYLVIE ; JACQUIER CLAUDE ; JAEGER MARCEL ; JOUFFRAY CLAIRE ; LECHAUX PATRICK ; LIETARD KARINE ; NGNAFEU MANUELLA ; OTT LAURENT ; PASCAL HENRI ; ROBERTIS CRISTINA DE ; ROBIN REGIS. L'empowerment à la française ? Empowerment, développement du pouvoir d'agir, du faire participer, de la citoyenneté : quelles relances pour quel travail social ?

FORUM, n° 144-145, 4/2015, pp.3-102.

Ce numéro aborde le concept d'empowerment dans le travail social - éducatif, socioculturel... Il s'agit de présenter et mettre à l'étude les éléments de contexte, les enjeux, le caractère d'opportunité (ou de nécessité face à des impasses ou épuisements de pratiques), de ces orientations et lignes stratégiques ; la mise en perspective historique permet de se repérer entre ce qui semble de l'ordre de la résurgence et ce qui caractérise une nouvelle donne pour le travail social. Santé mentale, ville, situations de pauvreté ou de handicaps multiples sont ici les terrains d'analyse qui, se présentant d'emblée comme domaines sur leur versant institutionnalisé, sont déconstruits dès lors que les entrées se font par population et territoire.

D'après la présentation du numéro

33) BAJON JEANNETTE. L'empowerment comme trait d'union entre le soignant et le patient

PERSPECTIVE SOIGNANTE, n° 34, 4/2009, pp.137-142.

Un cadre de santé témoigne de sa pratique du 'prendre soin'. Elle demande à son équipe soignante de s'impliquer dans une logique de management participatif. Elle encourage une démarche soignante d'éducation du patient tendant à l'autonomie et à la responsabilisation de ce dernier. L'entretien motivationnel est un des outils utilisés pour cette démarche.

34) LEPELTIER CELINE. L'empowerment dans les " ateliers cuisine" : entre enjeux et pratique

VIE SOCIALE, n° 3, 11/2011, pp.51-64.

Cet article présente les principaux résultats d'une recherche portant sur l'empowerment des personnes en situation de précarité dans les ateliers cuisine mis en oeuvre dans des épiceries sociales ou solidaires. Il s'intéresse au concept d'empowerment dans les pratiques en travail social comme réponse pour lutter contre les inégalités sociales et la précarité. Cette recherche vise à décrire les pratiques des animateurs et leurs effets sur les personnes en situation de précarité qui y participent, afin d'étudier comment ils peuvent contribuer ou non

au changement dans leurs pratiques alimentaires. D'après le résumé de la revue

35) GRATIEN VIRGINIA ; CARIA AUDE. L'empowerment, un déficit politico-médiatique

SANTE MENTALE, n° 212, 11/2016, pp.32-38.

Individuel ou collectif, l'empowerment est une volonté manifeste d'affirmer le droit à la différence psychique, malgré le risque perçu par l'opinion publique, alimenté par les discours et conduites politico-médiatiques. Les personnes vivant avec des troubles psychiques revendiquent un "pouvoir d'agir" en affirmant la légitimité de leurs savoirs expérientiels, ainsi que la requalification de leurs paroles, afin de se forger une posture d'usager-citoyen. Bousculant pensées et pratiques antérieures, ces personnes sont confrontées à des résistances politiques et institutionnelles qu'elles cherchent à lever en s'appuyant notamment sur un allié plutôt improbable, le journaliste. L'empowerment des usagers en santé mentale s'apparente à une révolution mobilisatrice de l'ensemble du corps social qui ne pourra s'opérer que si la lutte contre la stigmatisation et les discriminations trouve là des solutions efficaces. (D'après le résumé)

36) DROUARD MARIE. L'engagement « humain » dans le travail social. Du pouvoir à l'« empowerment »

FORUM, n° 136, 7/2012, pp.47-54.

Dans les relations humaines et professionnelles, en dernier ressort, le seul gage que l'on puisse donner, le seul engagement que l'on puisse prendre envers les autres, usagers ou clients ou bénéficiaires et partenaires renvoie fondamentalement à être "plus humain", apporter, susciter, échanger, plus d'humanité et la relation amicale devient un modèle dynamisant ; l'engagement de soi une nécessité. Pas étonnant qu'il se devine et marque l'environnement et l'entourage. D'après le résumé de la revue.

37) L'engagement à l'adolescence

L'ECOLE DES PARENTS, n° 632, 7/2019, pp.31-59.

L'actualité des derniers mois a braqué les projecteurs sur les jeunes qui rêvent de partir faire le djihad et, dans un registre différents, sur les lycéens qui défilent pour défendre le climat. Quelles sont les valeurs, les croyances qui motivent les adolescents aujourd'hui et quelles formes revêtent leurs engagements ? Du véganisme à la défense des minorités en passant par les mouvements évangéliques, certains relèvent de la sphère privé, d'autres s'expriment collectivement. Quel rôle les réseaux sociaux jouent-ils dans la diffusion de ces idées ? Dans quelle mesure l'engagement, y compris radical, construit-il les adolescents et participe de leur prise d'autonomie ? Que se passe-t-il quand, à l'inverse, il les consume ? Sociologues, psychologues et historiens analysent dans ce numéro les engagements actuels et passés des adolescents. D'après le résumé de la revue.

38) FERRON CHRISTINE. La preuve est faite: l'empowerment et la participation, ça marche

LA SANTE DE L'HOMME, n° 406, 3/2010, pp.4-7.

Un rapport sur l'empowerment, publié par l'OMS en 2006 mais peu connu des professionnels, démontre l'utilité prouvée de cette démarche dans les actions de santé publique. Associer la population à la conception et la mise en œuvre d'une action de promotion de la santé accroît son efficacité, souligne l'OMS. Cela permet aussi de s'attaquer aux inégalités puisque l'empowerment bénéficie principalement aux personnes les plus éloignées du pouvoir et de la prévention. D'où la nécessité de recourir à cette démarche encore très peu répandue. Pour ce faire, il est urgent d'y former professionnels et décideurs.

39) PILLONEL ALEXANDRE. Le corps autonome des classes supérieures : expression d'un "pouvoir d'agir" ?

GERONTOLOGIE ET SOCIÉTÉ, n° 157, 10/2018, pp.97-110.

A partir d'une étude ethnographique menée avec une vingtaine de personnes âgées issues de la bourgeoisie protestante genevoise, cet article, traite de la notion de pouvoir. Dans un contexte où l'évaluation des processus de vieillissement se mesure en partie au regard du modèle du "bien-vieillir", et plus particulièrement selon une mesure de l'autonomie, il s'agit d'offrir une description des stratégies engagées par les membres de ces classes sociales afin de conserver leur autonomie durant la vieillesse. L'objectif est ensuite d'établir que le corps, lieu privilégié de cette acquisition, devient simultanément enjeu de son expression ainsi que lieu d'inscription de nombreuses stratégies visant à maintenir cette autonomie. En démontrant que l'autonomie des vieillesseuses bourgeoises se distingue de celle d'autres classes sociales, par la mobilisation de différents registres de stratégies, cet article soutient que le pouvoir dont disposent ces individus ne doit pas être uniquement lu en termes de domination - d'un "pouvoir sur", autrement dit d'un rapport de classe - mais également d'un "pouvoir de" contribuer à la construction de modèles de vieillissement. D'après la présentation de la revue.

40) BOSSE PIERRE-LUC ; BOSSE ANNIE ; MORIN PAUL ; RAMONNET MARIANNE ; AURORE MARCUZZI. Le Projet Baromètre, un vecteur d'empowerment

SANTÉ MENTALE, n° 212, 11/2016, pp.46-52.

Comment soutenir concrètement l'empowerment du patient ? A l'EPSM Lille-métropole, des soignants utilisent un outil d'intervention clinique, numérique et collaboratif, qui met en lumière les forces et les progrès de la personne dans sa communauté. Il permet d'apprécier l'évolution de la qualité de vie en tenant compte des priorités de l'utilisateur. Le Baromètre soutient la participation et l'engagement de ce dernier, à la hauteur de ses capacités, tout au long de sa démarche de rétablissement. Fondé sur les principes de la personnalisation des soins et services et sur le modèle des forces en santé mentale, il se veut un vecteur d'empowerment en un contexte de pratiques interprofessionnelles. Cet article décrit les fonctionnalités et les modalités d'utilisation, pour ensuite approfondir le processus d'empowerment et de renforcement des capacités auquel le Baromètre contribue. Finalement, son intégration à l'intérieur du Pôle de santé mentale 59G21 est présentée. (D'après le résumé)

41) IBARRART FREDERIQUE. Les conditions favorables à l'empowerment

SANTE MENTALE, n° 212, 11/2016, pp.68-71.

Comment les cadres soignants peuvent-ils accompagner le processus d'empowerment des usagers en santé mentale mais aussi favoriser celui des professionnels de leurs équipes ? La notion d'empowerment renverse la relation soignant soigné, qui bascule d'une relation verticale vers un lien plus équilibré où l'utilisateur est acteur de ses soins et de son rétablissement. Dans ce contexte, les cadres ont un rôle de soutien de leurs équipes, afin de les aider à intégrer ce nouveau positionnement. (D'après le résumé)

42) BELLAHSEN MATHIEU. Les pièges de l'empowerment

SANTE MENTALE, n° 212, 11/2016, pp.72-77.

Sous couvert d'émancipation de l'utilisateur, l'empowerment en santé mentale fonctionne aujourd'hui comme un processus de normalisation. Issu des luttes politiques radicales, le concept d'empowerment est passé de la critique des systèmes de domination aux consensus des experts. Ce renversement s'est également produit dans le champ de la santé mentale. Après avoir situé le cadre du santé-mentalisme qui fait désormais de la santé mentale un objet et un vecteur de la rationalité néolibérale, nous tenterons de savoir quelle est, dans ce cadre, la problématique politique portée par l'empowerment. Prendre au sérieux cette dimension du pouvoir et de l'agir implique à l'inverse une forme de subversion. (D'après le résumé)

43) GRARADJI NADIA. Pouvoir d'agir des usagers "Yes, they can !"

ACTUALITES SOCIALES HEBDOMADAIRES, n° 3088, 14/12/2018, pp.26-30.

Impliquer, faire participer, autonomiser, libérer le potentiel, donner plus de possibilités d'action et de pouvoirs de décision aux personnes accompagnées, leur donner l'opportunité de mieux maîtriser leur vie... L'"empowerment", c'est à dire la capacité d'action des usagers, sera-t-il la prochaine révolution culturelle du secteur social et médico-social ? D'après le résumé de la revue.

44) JOUET EMANUELLE. Promouvoir l'empowerment en santé mentale

SANTE MENTALE, n° 212, 11/2016, pp.24-31.

L'empowerment en santé mentale est un enjeu complexe et multidimensionnel, qui implique un changement de posture des soignants. L'utilisateur du futur est acteur de ses soins, moteur de son rétablissement et auteur de son projet de vie. Cet article vise à problématiser l'approche de l'empowerment dans le domaine de la santé mentale et de la psychiatrie. Notion plurielle et contrastée, donnant lieu à des débats intenses quant à ses finalités et ses mises en oeuvre, elle apparaît aujourd'hui comme un enjeu dans le déploiement de pratiques émancipatoires par, pour et avec les personnes vivant avec un trouble psychique. Après avoir précisé ce concept, ses potentialités et limites, l'auteur aborde comment en France usagers et professionnels s'en emparent et inventent des nouvelles approches et pratiques de soin dont les objectifs seraient l'appropriation par les usagers de leur "pouvoir d'agir". (D'après le résumé)

45) QUENTIN BERTRAND. Quand maximiser le pouvoir d'agir se retourne contre la personne vulnérable

GERONTOLOGIE ET SOCIETE, n° 157, 10/2018, pp.181-187.

Certains concepts développés pour remédier à des contextes d'absence radicale de participation sociale peuvent donner l'impression de n'offrir qu'une démarche d'émancipation, bien loin de toute idéologie. C'est le cas avec l'empowerment ou volonté de favoriser le "pouvoir d'agir" des individus. Il s'agira ici cependant de repérer les angles morts d'un tel concept, notamment dans le contexte des établissements pour personnes âgées. Si Thomas Hobbes est le père d'une conception qui fait reposer l'identité d'un individu sur son aptitude à augmenter son pouvoir sur le monde et les autres, cette position n'est pas sans poser la question de cette obsession de maîtrise. Son travers possible dans le cadre d'une immersion en Ehpad sera celui de "l'empathie égocentrée" issue des soignants ou même des proches. Un autre travers possible est l'accentuation du risque de "harcèlement thérapeutique". Des injonctions difficiles à suivre pour tous se retournent alors contre certaines personnes. Par-delà la bonne intention dans l'effort pour permettre un pouvoir d'agir à des personnes souvent vulnérables, cet article revendique une vigilance pour ne pas exténuier les individus dans un activisme hors de propos. D'après la présentation de la revue.

46) ABSIL GAETAN ; REGINSTER MAUD ; VANDOORNE CHANTAL. Quelles places pour les jeunes dans les évaluations ? De la participation à l'empowerment
LA SANTE EN ACTION, n° 446, 12/2018, pp.21-23.

L'évaluation émancipatrice favorise l'acquisition, le renforcement et le développement de compétences psychosociales, vectrices d'empowerment et de changements sociaux. D'après le résumé de la revue.

47) LEMARQUIS JULIEN ; RAETH SEVERINE. Recherche et réflexion étudiante autour du terme empowerment

LA REVUE DE L'INFIRMIERE, n° 185, 11/2012, pp.51-52.

Dans le cadre des unités d'enseignement optionnel des semestres 5 et 6, des étudiants en soins infirmiers de Lorraine ont choisi de travailler sur un module dédié à la découverte des soins infirmiers en Europe. Ils ont notamment participé au congrès des infirmières et infirmiers francophones, à Genève en mai dernier. Deux d'entre eux nous font partager l'article professionnel sur le thème de l'empowerment, produit à l'issue de l'événement, pour valider leur unité d'enseignement. D'après le résumé de la revue.

48) SVANDRA PHILIPPE. Rendre à l'utilisateur des soins le pouvoir d'agir

SANTE MENTALE, n° 212, 11/2016, pp.40-44.

Le concept de capabilité, proposé par Paul Ricoeur, met au premier plan la capacité d'action de chacun. Le soin permettrait ainsi de proposer au patient une aide pour qu'il retrouve une puissance d'agir peut-être altérée par la souffrance mais jamais anéantie. La société promeut de plus en plus l'autonomie de chacun, mais que recouvre cette notion, dans la relation de soin en particulier ? L'auteur l'explore en s'appuyant notamment sur les travaux de Paul Ricoeur sur l'homme capable. Les "capabilités" de tout individu varient selon sa situation, et la souffrance entraîne un manque de "capacité d'agir". Dans ce contexte le soin serait l'aide que le soignant apporte au soigné pour qu'il retrouve un pouvoir

d'agir sur sa vie, selon ses propres valeurs. (D'après le résumé)

49) Santé mentale, citoyenneté et pouvoir d'agir. PRATIQUES EN SANTE MENTALE, n° 2, 2019, pp.6-74.

Ce numéro relate les interventions des 2 journées de formation : la Journée de Paris sur la santé mentale et la citoyenneté, et la Journée de Lyon sur le parcours et le pouvoir d'agir.

50) JOUFFRAY CLAIRE ; ETIENNE CATHERINE. Vous avez dit participation ? Apports de l'approche centrée sur le DPA-PC sur cette question

VIE SOCIALE, n° 19, 9/2017, pp.107-125.

On assiste depuis plusieurs années à une montée en puissance du terme de "participation" dans le champ de l'action sociale et médico-sociale, du moins dans les discours. Pour autant cette participation peine à se traduire dans les actes. Notre objectif est d'essayer de comprendre pourquoi il y a ce décalage et de voir en quoi l'appel à la participation vient bousculer les actuelles pratiques sociales et interroger les rapports travailleurs sociaux-personnes accompagnées. Nous explorons dans un premier temps cette notion de participation, pour voir ensuite comment elle peut se traduire au niveau méthodologique en prenant appui sur l'approche centrée sur le développement du pouvoir d'agir des personnes et des collectifs. Puis nous examinons les ressemblances et les différences entre approche centrée sur le développement du pouvoir d'agir et les concepts et méthodes de l'empowerment, tels que le Community organizing. Nous concluons notre propos par l'intérêt que peut avoir l'approche centrée sur le développement du pouvoir d'agir quant à la question de l'augmentation du pouvoir des personnes accompagnées. D'après le résumé de la revue.